

WORLD CALL

MAY 1934

Price 15 Cents



A Litany for Mother's Day

FROM slowness of heart to comprehend what is divine in the depth
and constancy of a Mother's love;

Good Lord, deliver us.

FROM the unreality of superficial sentiment, from
commercial exploitation, and from all lip service to
Motherhood while we neglect the weightier matters of
justice and mercy and love;

Good Lord, deliver us.

BY OUR remembrance of the Mother of our Lord
standing by the cross of her well-beloved son;

Good Lord, deliver us.

THAT it may please Thee to open our ears that we
may hear the Savior's word from the cross, "Behold thy Mother";

We beseech Thee to hear us, Good Lord.

THAT it may please Thee to give us grace from this hour, with the swift obedience of beloved disciples,
to take unto our own every woman widowed, bereft, hard-pressed in life;

We beseech Thee to hear us, Good Lord.

THAT it may please Thee to touch our hearts that we may behold our Mother in every woman; in
women who toil in the factories and on the farms, in office and shop and home; in women of alien race
and foreign clime, in women of every creed and color and condition;

We beseech Thee to hear us, Good Lord.

THAT it may please Thee to excite our pity for all Mothers robbed of their beloved sons by the hide-
ous institution of war;

We beseech Thee to hear us, Good Lord.

THAT it may please Thee also to lay upon our conscience the unequal lot of the Mothers of the poor,
the underprivileged and the unemployed;

We beseech Thee to hear us, Good Lord.

THAT it may please Thee to kindle within us divine discontent with any social order which tolerates
war or poverty, or any preventable suffering among the Mothers of the world;

We beseech Thee to hear us, Good Lord.

THAT it may please Thee to hasten the coming of the divine society, when every Mother shall be
secure, encompassed by loving provision for her every need;

We beseech Thee to hear us, Good Lord.

In the name of Father, Son and Holy Spirit. Amen.



—Written by the Rev. James Myers, Industrial Secretary
Federal Council of the Churches of Christ in America.

Circulation's Cozy Corner

One of our college financial directors was in the office the other day. He wanted a subscription to **WORLD CALL**—for the table in his outer office. "So many people like to read it," he said.

Just as he was preparing to leave he remembered something. "Everybody gets to read that magazine but me! I think I'll take a subscription for myself. Then my wife and I can read it at home!"

* * *

One of our younger pastors recently called on the editor. While he was waiting he handed him a copy of **WORLD CALL** to glance over. He hummed a tune as he casually turned the pages, reading picture titles, no doubt. Finally he stopped and flipped back a page. Then he turned it again, and another. And then he went back to that original stopping point and began to read.

Curiosity was too much for us. We walked past him. Our young reader was beginning Mrs. Bro's story in the March issue. He stopped only on the return of the editor—and he bought the copy.

* * *

Third Church, Indianapolis, had a splendid plan for this past Easter Sunday. Every new family that entered the church membership was given a year's subscription to **WORLD CALL**. We do not have the figures at this time, but judging from the number of additions quite a number of people will be initiated into **WORLD CALL** reading this year.

And that reminds us. Easter isn't the only time when people join church.

* * *

We didn't have much time or space in the April number in which to comment on that splendid list of **WORLD CALL** subscriptions sent by Mrs. Moorehead of Country Club Church, Kansas City—a list of *seventy*.

That list was waved exultantly by more than one member of the office group. And for a time everywhere we went our conversations started in this manner, "Did you hear about that list from Kansas City?" And no time was lost in explaining, if the listener was one of the "No, I didn't's."

That list was gratifying for two reasons, first because it contained fifty-four *new* subscriptions, and second because five of the seven free subscriptions were given to members of the colored church.

The love and good will back of those gifts meant more than all of that fine list. We are more than grateful to Mrs. Moorehead and to the friends at the Country Club Church.

* * *

We want to quote this: "I am enclosing a check for a year's subscription to **WORLD CALL**. I had an opportunity to read a copy of this magazine and I think it is the best all-round church magazine I've ever seen."—Mrs. A. B. Calahan, Woodson, Texas.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue
Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd. Space used by the Pension Fund is on a contractual basis.

Subscription price \$1.25 per year, \$2.00 for two years, net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 23, 1925, authorized December 31, 1925.

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Notices concerning change of address should be mailed to **WORLD CALL**, Missions Building, Indianapolis, Ind.

World Call

VOLUME XVI

MAY, 1934

No. 5

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The Threshold

Our Cover

This is a real boy among real cherry blossoms. The photograph was taken by J. G. Allen of West LaFayette, Indiana. It is particularly pleasing to the eye after the long winter which most of us have experienced.

Watch for It!

With the June issue we will publish the first article in the series "What I Owe to Christ." These articles will be written by nationals from the different countries in which we are at work.

When Emory Ross came home with his family on furlough from Africa, he expected to have a year without serious responsibility for the problems of Congo, but after numerous conferences with representatives of boards having work in that region, he has returned to Africa to set up a series of conferences in his section of the country to consider matters demanding immediate attention, and will soon be joined by John R. Mott and Robert M. Hopkins. He will also arrange for a general conference on work in the Belgian Congo for the summer of 1935, which representatives of boards in this country will be urged to attend.

Home Missions to the Front!

We had so much readable material on home missions for April WORLD CALL that it had to overflow into the May issue! It was too good to bury in our files. Certainly, if we look for it we will find just as much romance in home missions as is to be found in foreign missions.

As we go to press the editor is on his way to the annual meeting of the Editorial Council of the Religious Press, held in Washington, D. C., April 12, 13, before which body he will read a paper and lead a discussion on the subject, "How Can a Religious Journal Best Serve the Missionary Cause?"

The Federal Council of the Churches of Christ in America, the American Section of the Universal Christian Council, and the American Section of the World Alliance for International Friendship through the Churches in a joint message to the Christians of all lands call for united action by the churches in opposition to war and "the mad race in armaments now in progress in so many parts of the world." The message, which is being transmitted to the Christian leaders of England, Europe, and the Near and Far East, is signed by Albert W. Beaven, president, and Samuel McCrea Cavert, general secretary, of the Federal Council of Churches; Mary E. Woolley, chairman, Sidney L. Gulick and Walter W. Van Kirk, secretaries of the Federal Council's Department of Inter-

national Justice and Goodwill; William P. Merrill, president, and Henry A. Atkinson, general secretary, of the American Section of the World Alliance for International Friendship through the Churches; S. Parkes Cadman, chairman, and Henry Smith Leiper, executive secretary, of the American Section of the Universal Christian Council.

In sending this communication to the Christian leaders of the various nations, the American interchurch bodies expressed a desire to mobilize the Christian sentiment of the entire world against war and preparations for war.

"There is much in the international situation to cause concern," say these churchmen. "The spirit of self-seeking nationalism is everywhere manifesting itself. A dangerous war psychology pervades a large section of the daily press. The devastating fear of an impending world calamity grips the hearts of vast numbers of people. The principal maritime powers have embarked upon a war-provoking program of naval expansion. Once more are heard the voices of those who in the face of all historic evidence to the contrary contend that mighty military establishments are indispensable to a nation's security. Nations are arming against nations on the discredited assumption that preparedness for war is the only sure way of maintaining peace. Our own and other nations are expending billions of dollars for war preparations and this at a time when millions of people are deprived of the necessities of life."

What, then, can the churches do? "We believe," the message says, "that the hour has come when all Christians should unite in urging the nations to make renewed effort to resolve existing international differences and misunderstandings on a peaceful basis. We cannot and will not believe that the peoples of the world desire that a relatively small number of persons shall precipitate an international crisis that would seem to make inevitable resort to military violence. The vast majority of the peoples of the world desire to live in peace with one another. Let them say so and say so in such a way that their witness will be heard in the chancelleries of the nations."

It is proposed that the Christians of all lands "demand that nations surrender their so-called 'aggressive weapons' to the end that the military, naval, and air forces of each country shall be placed upon a police basis."

"We realize," the message says, "that no change in machinery, no modification of policy will avail to restore peace and good will throughout the world unless there is a corresponding change in the spirit of men and of nations. We, therefore, earnestly suggest that the peo-

ple of our churches, as they assemble in their respective places of worship, lift their prayers to God that in his providence the governments of the world may be led into the paths of peace and the peoples may learn to rely upon trust rather than upon fear and to incorporate in their dealings with one another the principles of love and of reconciliation."

Brotherhood Day

Another force in the establishment of international friendship and the abolition of war is seen in the cooperation on the part of Jewish rabbis and Protestant and Catholic ministers for the observance of Brotherhood Day April 29th.

Indicative of the reaction to Brotherhood Day are the statements made by the Jewish and Christian ministry of Winston-Salem, N. C. "Misunderstanding, hatreds, prejudice and intolerance can be dissolved only through the medium of personal association and mutual enlightenment, through whole-hearted attempts to foster understanding and cooperation," declared Rabbi Myer H. Simon. "I believe the Brotherhood Day sponsored by the National Conference of Jews and Christians should be wholly desirable by all people and I shall be happy to do my part to assist you in this project in any way I can."

Various ministers throughout the country who participate in radio programs have announced their intention of utilizing parts of their program to furthering the movement for national observance of Brotherhood Day.

The Young American League of Salt Lake City has been formed here with the object of spreading the movement for closer understanding among those of various faiths and creeds. It is announced that the organization intends moving along "revolutionary" lines in this respect and that it is making plans for the formation of chapters throughout the country.

The third annual Institute on Judaism in Cincinnati, Ohio, was recently conducted by Isaac M. Wise Temple there. A day was set aside for the Institute, which consisted of two sessions, one in the morning and one in the afternoon. The ministers of Cincinnati were the guests of the Temple at luncheon. Various aspects of Jewish life and philosophy were discussed by Jewish scholars.

The Society of Jews and Christians, in London, England, which corresponds to the National Conference of Jews and Christians in this country, has held a number of meetings in the interests of closer understanding between Christians and Jews.

The Malden, Mass., Women Presidents' Good-Will Club has been organized by the presidents of the women's organizations of that city. Over 20 women's organizations are represented.

WORLD CALL

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VOLUME XVI

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NUMBER 5

Mother's Day Stamps

A striking illustration of the growth of the observance of Mother's Day will be the issuance on May first of 200,000,000 Mother's Day stamps by the post office department of the government. They will be of the 3-cent denomination and will bear the reproduction of Whistler's famous "Portrait of My Mother."

A Peace Platform

Action on a six-point program designed to provide national defense against war was urged on March 27th in a memorandum presented to the President and to the Secretary of State by national peace leaders.

The six points of the program are as follows:

1. Immediate ratification of the World Court Protocol;
2. A statement by the United States Government of the terms on which it would be willing to join a revised League of Nations;
3. The immediate passage of the arms embargo resolution;
4. Official support for investigation, as provided in the Nye-Vandenberg resolution, of the munitions industry;
5. Energetic action on the part of this government for an effective world disarmament treaty including international supervision of all aviation and progressive reduction of military air forces;
6. Refusal of presidential authorization, as provided for in the Vinson bill, for further appropriations for naval construction pending the 1935 conference.

Lovers of peace will keep this six-point peace program in mind and bring it to the attention of Congressmen and others who have the power to extend the "good neighbor" policy to all the nations.

Prosperity Proof Religion

In South Africa old J. J. Jonker, diamond prospector, recently found a diamond weighing 726 carats and worth \$375,000. His first act was to go down on his knees and thank God for his good fortune. His second was to promise his native helper freedom and a farm which would keep him for life. He then set out to buy

a farm for himself where he could spend the rest of his days in simplicity and comfort. In other words, here was a man whose religion could bear the shock of sudden prosperity as well as the grinding attrition of adversity. May his tribe increase!



How Parents Teach Crime and War

World Court Agitation Reborn

The issue as to whether the United States is at last to enter the World Court is again before the Senate. Surprising strength was shown by its adherents in recent hearings. More than three hundred representatives of peace movements and organizations, women's clubs, and chambers of commerce appeared to speak for its passage.

Clarence E. Martin, former president of the American Bar Association, spoke for adherence. He said, "It is the deliberate judgment of the American Bar Association that the national honor and the national welfare require the entrance of the United States into the Permanent Court of International Justice." We rejoice that the die-hard opposition to this just and reasonable move is more than equalled by the indomitable lovers of peace who have fought for half a generation to compel this country to live up to its professed love for peace. Once again, write letters to Congressmen in this good cause. Even die-hards eventually die: America will yet become a member of the Court!

B. A. Abbott Retires

B. A. Abbott, who gave over fifty-one years to the ministry of the spoken and the written word is now retiring from the editorship of our beloved contemporary, *The Christian-Evangelist*. Through the swift changes of a remarkable half century he has rendered important service in his leadership of influential churches in Baltimore and St. Louis and in more than seventeen years of editorial guidance of the leading weekly paper of the Disciples of Christ. We regret that declining health has made it seem advisable that Dr. Abbott sever his connection with *The Evangelist*, but wish to take this opportunity to pay tribute to his irenic spirit. During the difficult years when this captain was at the helm *The Evangelist* remained well in the forefront of religious journalism, although scores of church papers have sunk in seas of depression to rise no more. As he retires, Dr. Abbott will carry with him the zest of living, the enjoyment of fellowship with Christian friends and the faith in youth and in the church he loves so well which marked his long and able career. Hundreds of friends all over America accompany him in spirit to his Virginia home and pray that the blue air of his native hills will soon restore him to the health and vigor which they have always associated with his name.

Automobile Armistice

The settlement of the threatened automobile strike in Detroit was everywhere hailed with a sigh of relief. One hundred thousand men were ready to strike when the compromise settlement was reached. But there are numerous signs that the settlement was only an armistice. The issue of the right of men to "organize and to bargain collectively through representatives of their own choosing" is yet in doubt. Manufacturers continue to oppose labor unions and to encourage company unions which they can dominate. On the other hand the American Federation of Labor has seemed incapable of thinking of the labor provisions of the NRA as anything except a private charter for that organization. Its lack of vision undoubtedly handicaps labor as it seeks to establish new forms with which to meet new responsibilities. A long industrial struggle in America lies immediately ahead over the issues of organization, wages, hours, and working conditions. It will not be terminated until both labor and capital produce a new leadership.

Hitler's Strength Growing

"The strength of Hitler is growing," recently declared Raymond Leslie Buell. He attributed this to the fact that the outside world had badly mismanaged its relations with the German Government. He said that the United States should do four things to lessen the growing danger of war in Europe. First, we should take the lead in an armament convention which would recognize Germany's right to rearm under supervision.

Second, we should withhold for at least a year appropriations to carry out the naval building program authorized in the Vinson Naval Bill. Third, we should hasten tariff agreements and reopen the channels of foreign trade. Fourth, "the United States should assist in keeping alive the goal of world organization by joining the World Court, subject to the Root reservations."

Equality of Women

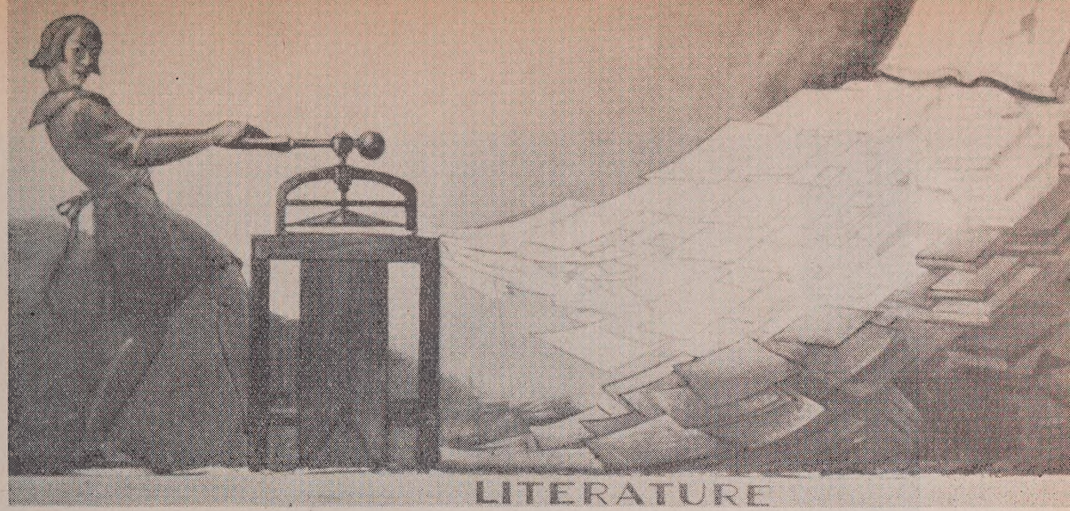
Commenting on the appointment to a Federal Judgeship of Florence E. Allen of Ohio, *The Nation* said, "Miss Perkins as a cabinet member and Judge Allen as a federal judge are exceptions to the general rule that women are still discriminated against in the professions and in public life. It is still fair to say that the woman doctor has to wait longer, the woman lawyer to work harder, the woman politician to be more outstanding than the man who would achieve a correspondingly high place. The fight for women's rights was not won when women got the vote; we still need good heads and stout spirits of both sexes to make equality in the professions an accomplished fact."

Top-Heavy Militarism

The overturning of the new Japanese warship "Tomotsuru" during maneuvers in the Japan Sea on March 12th cost over a hundred lives. The reason for the overturn was the attempt to load on a small ship a weight of armament which made it top-heavy. During the first storm it encountered, the "Tomotsuru" turned over and was found floating bottom side up. This misfortune, which cost so many lives, would save a great many other lives if its lessons were heeded. How many ships of state, our own included, are top-heavy with armaments! Wisdom would dictate throwing these guns overboard before the first international storm clutters the seas with nations floating bottom side up.

A Friend of Conscience

President Coffman of Minnesota University recently exempted from military courses a student conscientious objector. This is in refreshing contrast to actions by the universities of Maryland, Ohio and California, which force students who place conscience above military drill to leave. It is hoped that the example of President Coffman will be widely followed. Academic fascism in support of student conscription makes a mockery of the purposes for which universities are supposed to exist. In this connection it is encouraging to note that the Conference of Church Workers in Universities and Colleges has memorialized the presidents of the ninety institutions having compulsory R. O. T. C.'s to exempt student conscientious objectors and to offer them a fair alternative requirement. This is one more illustration of the growing dissatisfaction with the present situation.



To the "International Journal of Religious Education" we are indebted for kind permission to bring to you the reproductions of Rindskopf's three murals from the Hall of Religion of the Century of Progress Exposition.



These artistic interpretations of Peace, Literature and the Settlement of the West open to creative genius the riches of inspiration which lie like unmined gold in the spiritual quest of mankind.





New Zealand's wild beauty

—N. Z. Gov't. Photos

The Farthest South

The People and Churches of New Zealand

By FRED W. GREENWOOD*

THE Dominion of New Zealand consists of two large and several small islands in the South Pacific Ocean, about twelve hundred miles east by south of the island continent of Australia. The area of the Dominion is 104,015 square miles, with a population of 1,524,633 including 69,466 Maoris.

New Zealand forms the farthest south habitable land and has a mild climate. Snow seldom falls in the northern province of Auckland. Although snow falls more often in the southernmost towns of the South Island in winter, it does not lie on the ground more than a day or two. Farther inland in the South Island the mountains are capped with eternal snows and on Mount Cook (12,349 feet high) there are wonderful glaciers. The North and South Islands are separated by Cook Strait, which is sixteen miles wide at its narrowest part. Fine steamers ply daily between Welling-

ton and Lyttleton, the nearest ports of the two islands.

Captain Cook, who took possession of New Zealand for Great Britain in 1769, found the islands inhabited by a native race called the Maoris, a people of high intelligence and regal bearing. They had no written language and no inscriptions. They had no idols or stone structures, but did an enormous amount of carving. The Maoris are a pleasant, laughter-loving race, hospitable and tolerant, great orators and with wonderful memories as befits a people who handed down records from generation to generation.

We owe the establishment of Christianity in New Zealand to Marsden, the first missionary who arrived here in 1814. Through such Church of England missionaries as Marsden, Schwen and Williams, the Maoris were changed from a superstitious, cruel, cannibal people to the intelligent nominal Christians of today.

*Editor, *New Zealand Christian*.

Systematic English colonization took place between 1840 and 1850. Since then the tide of immigration has flowed steadily apace. The southern province of Otago, in the South Island, of which Dunedin is the capital, was largely peopled by Scottish Presbyterians, while Canterbury in the north of the South Island, of which Christ Church is the cathedral city, was settled under the auspices of the Church of England.

Wellington, the capital of New Zealand and seat of government in the south of the North Island, was colonized by a "mixed multitude," and retains its cosmopolitan aspect, while Auckland, in the north, at the head of a picturesque and magnificent harbor, received an early impetus from adherents of English non-conformity.

These were established in the early days of the colony's settlement by many sturdy pioneers, who coming from their homes in England and Scotland, carried with them their religious convictions and, as opportunity offered, preached the gospel, teaching publicly and privately the primitive truth of the New Testament.

In 1844 a church was formed at Nelson in the South Island and the following year a few brethren met for worship in Auckland. In 1862 this little church was

strengthened by the arrival of a number of brethren from England in connection with the Manchester non-conformist's settlement scheme.

The church was founded in Dunedin by the arrival of a number of Scottish brethren in 1858. They formed a meeting, and about 1861, being considerably increased in number, erected their first chapel. In 1870 they erected a building known as the Tabernacle, seating about 900 people. This was for years the finest structure owned by the brotherhood in New Zealand. In 1926 these brethren built a church with good Bible school accommodation in a better part of the town and sold the Tabernacle. They recently celebrated the three-quarter century anniversary of the church and invited all old members of the Tabernacle to be present on this joyful occasion.

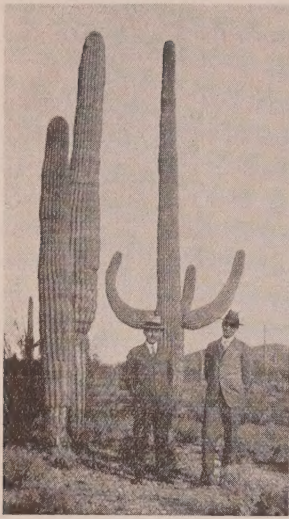
The cause received its first impetus from outside by a visit from Henry S. Earl, the first American evangelist to come to New Zealand. It was said of his coming here: "This was the turning point in the history of the young church." He was succeeded by G. L. Surber, J. J. Haley, A. B. Maston, W. S. Houchins, C. A. Moore, Floyd, Shepherd and others. During recent years we have had visits from some of America's

(Continued on page 22.)



—N. Z. Govt. Photos

Pleasure boats on Lake Wakatipu, Otago, South Island, N. Z.



Otho C. Moomaw and a friend

CENTURIES ago a pretentious civilization occupied the Gila River Valley of Arizona. Those ancient people engineered more than a hundred miles of irrigation system, the ditches of which have been located and are in use today. They built houses of thick mud walls and beamed them with

cedar which bore the bloody imprint of long portages. They lived in cities and walled them against invasion.

Modern excavation permits one to stand within the walls of some of these family homes of long ago. Utensils, tools, toys and jewels give their mute evidence of a family life of centuries past, and strangely beautiful insignias testify to religious ceremonies of fire and water and sun.

As the centuries rolled on strong resourceful men led their tribesmen into this fertile region. Then Spanish conquistadores came with their domineering occupancy and met strong resistance from the great chief, Cochise, and his Apache braves.

With the Spaniards in their search of gold came the Jesuits and Franciscans. Father Kino, mission builder of the seventeenth century, and Father Garces, missionary and explorer, made trails for others to follow across the wilderness of America's great Southwest.

The modern development of this region began with the discovery of gold in the Rockies. A great influx of people ensued and the Rio Grande and the Gila waters carried many a fortune hunter and fortune maker. Trappers and American explorers, military men and miners came into the Valley.

Climaxing Arizona's procession of peoples came gallant men and strong-hearted women with a genius for pioneering and nation-building. Their struggles for home and territory and statehood have written many a

Desert Dawn

By OTHO C. MOOMAW*

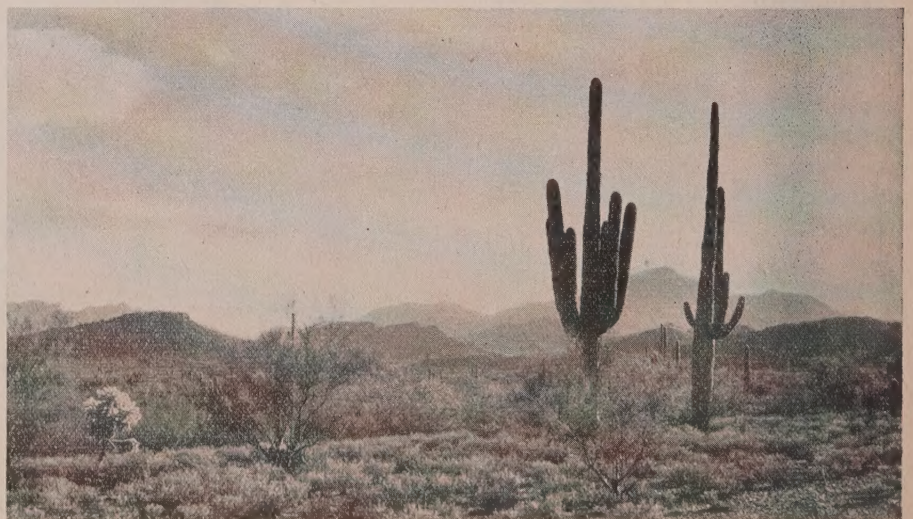
page in history. They have created an atmosphere and a spirit prevalent to this day. Today men of granite mould and unconquerable faith welcome their brothers from every state of the Union.

But Arizona pioneering is not all in the past.

In this verdant Gila Valley folk are working intensively to develop their homes, their cotton and alfalfa crops, their poultry and their dairy cattle. Some stake claims out beyond the irrigated regions where subsistence is harder—but health comes easier. And as they work they depend more and more on that great institution, the church.

The Gila Valley pastor and his wife live among Indians, Spaniards, Mexicans and Americans. They feel an ever-rising appreciation of these nationalities. They love the colorful beauty of the old West.

The Disciples have carved their own niche in this section. The church at Florence holds a queenly position in the Gila Valley. A child of the missionary enterprises of Grant K. Lewis, R. E. Dunlap and others, it covers less than a score of years in its history. Its officary and missionary organizations are global-minded and cooperative to the extent of their ability. The local membership is small. The pastor has contact with scattered groups far up and down the Valley, out of range distance of the church. Group meetings are held for these, graded courses are given the young people and children, pictures and missionary visitors are brought within their reach. Paul found young Timothy out in the "wolf country" of Asia Minor. The Gila Valley may also contribute redeemed personalities for kingdom advancement.



Sentinels of the desert's lonely beauty

*State secretary of Arizona and home missions pastor at Florence.

The Oxford Group Movement

By G. EDWIN OSBORN*

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PERHAPS the single most potent force for evangelism today is one altogether unconventional and not the product of the organized church as such. I refer to what is commonly called Buchmanism, and by its earlier followers the First Century Christian Fellowship, but now more popularly known as the Oxford Group Movement.

I write as a friend of the movement. Before the group came to Richmond I was greatly interested in it, though frankly skeptical and critical on psychological grounds. During the two weeks the teams were in our city I was first a critical observer, then a sympathetic inquirer, and finally an enthusiastic participant. It was a season of deep spiritual enrichment for me, as well as the occasion of discovering a technique to make more spiritually effective my pastoral ministrations.

In this article I will try to describe the Oxford Group Movement and to explain its method. We Disciples always ask three questions: What is it? How does it work? Why? We want description, method and evaluation.

I

The Oxford Group Movement is not organized. It has no officials. It is not a church; it is scarcely a fellowship; it is a movement. We are told, "You cannot join, you cannot resign; you are either in or out." It works both within and without the churches. It cuts across all denominational lines. It is really a method of evangelism with a highly developed technique for personal living. Its method of propagation is not preaching or teaching in the generally accepted meaning of those terms. Rather it is the reciting by an individual of his own personal experiences. He "shares" the kind of sin which dominated him, the way in which Christ forgave him, and the peace and joy of living in fullest fellowship with him.

II

Three great purposes dominate the movement: to change lives, to give purpose to them, and to use those lives as effective witnesses for

Christ. The leaders are passionately eager to change lives. To them sin is a tremendous reality to be dealt with ruthlessly, and this they do effectively. They reach sophisticated intellectuals, self-satisfied church folk, social leaders, business and professional men, college students, flippant pleasure-chasing youth. Change is effected until selfishness, pride, intolerance, conceit, dishonesty and dissipation are gone, and peace and contentment replace them. Such transformation is accomplished as the sinner both confesses his sins in fullest detail to one of the group who becomes his spiritual confidant, and surrenders them fully to God. Following this "sharing" in as far as humanly possible, restitution for his wrongs must be made by the new convert. Apologies must be given, old debts paid, dishonesties accounted for, deceptions acknowledged. Especially as God brings these former wrongs to mind they must be admitted and righted. As a result of his confession, surrender and restitution the convert experiences a "release" of tension, uneasiness and fear. His sins are forgiven; he now knows personally his indwelling Savior. His is a changed life.

Their rules for purposive living are as simple and definite as those for life-changing. Fundamental is "guidance," by which is meant the direct leading of the Holy Spirit. For this, too, there is a definite technique. There must be observed the daily "quiet time" for personal devotions. This consists of Bible reading, prayer, meditation and quiet. During the quiet time,

the mind made spiritually sensitive by the devotions is susceptible to thoughts, impulses, directions, insights, assurances divinely inspired. These should be written down immediately lest they be forgotten and the guidance of the Holy Spirit lost. For that reason there are ever in evidence the much discussed pencil and notebook, indispensable items of the "grouper's" equipment. The philosophy underlying the principle of guidance is that God has a purpose for each life, that in the fellowship of prayer, communion and meditation that purpose can best be discovered, and in partnership with him it can truly be realized. This quiet time is fundamental.



G. Edwin Osborn

*Minister, Hanover Avenue Christian Church, Richmond, Va.

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Furthermore there are four standards by which the follower of Christ must always measure himself. He must strive to conform to the standards of absolute honesty, absolute purity, absolute unselfishness and absolute love. Moreover he must live on absolute faith. Whatever God guides him to do, be or say he must be willing to undertake. The expense of an enterprise into which God guides is never questioned. "Where God guides, he provides" is a favorite maxim. No collections are ever asked for. Money is not mentioned, yet there are many marvelous examples of needed funds being provided from unexpected sources. In this respect the movement seems a revival of the method of faith and prayer so effectively used by George Müller in supporting his orphanages. This all fits into the belief of the movement that God has a plan for each life, and that each life should seek to find and realize its plan.

Then there is the third important emphasis of the group upon a life of witnessing for Christ, or "sharing," as it is called. The convert has had such a wonderful spiritual experience he must talk about it to his friends. It is a treasure he can keep only by giving it away. "Are you winning people?" is the constant question being asked to the perturbation of self-satisfied Christians. This person-to-person method is very effective in evangelistic results. At "house parties" and dinners public testimonies are given by some of the many members of the group present, but when inquiries are made the inquirer is referred to one member of the group who encourages the seeker by "sharing" with him his own experience of sin and forgiveness, and before he realizes it the inquirer is pouring out his own confession and surrendering his life to God. Christians must be "life-changers."

III

Because of space limitations this article cannot be a critique of the movement. However, to be true to the standard of absolute honesty I must point out what to me is one glaring defect. In doing this I am violating a fundamental policy of its leaders who are extremely sensitive to criticism. They hold that all criticism from without is inadmissible, since the outsider is not in possession of sufficient knowledge to pass judgment. Criticisms from within are to be made to one another and in the spirit of absolute love.

I regret the lack of social realism in the movement. Only on rare occasions does one discover anything even slightly suggesting social vision. Rather it expects social change to be effected through changed individual relations with their fellows by members of the group whom Christ has transformed. It has nothing to say about economic injustices, social wrongs, racial animosities; nothing about the world-pressing problems of war, poverty, nationalism, sectarianism, atheistic culture. There seems to be no realization that we are all participants in our present social order and thus

involve in its cruelties, injustices and brutalities. Any conviction upon these matters or positive move to attack them is deferred in preference for the method of individual transformation and piety. It may be that the group method is the better, that we who advocate the social gospel are in error; only time can tell. But we recall that history has some notable cases of piety utterly devoid of ethics, as Hosea and Amos, James and Jesus in no uncertain terms declare.

We cannot forget that Benvenuto Cellini who lived in an atmosphere of exalted religious emotion could yet murder his enemy in cold blood, and that just as he was leaving Mass; nor that Sir John Bowring, the author of the soul-satisfying hymn, "In the Cross of Christ I Glory," was the British commander who at the point of the gun forced opium on China. It is true that Jesus was no legislator, neither a political agitator nor moral reformer, and yet in the wake of his teachings moral reforms have followed. But Jesus did enunciate great eternal principles like the Fatherhood of God, the brotherhood of mankind and the sovereignty of love.

IV

The Oxford Group Movement is emphasizing some neglected truths. It is refreshing to note the virility of the spiritual experience of its adherents; they seem to have recaptured the lost radiance of Christianity, to have discovered anew the art of fellowship, and to have learned how to live and work together. They demonstrate even in this twentieth century the effectiveness of living lives wholly surrendered to God. They have acquired the ability of making religion one of the most fascinating things in the world. They prove it to be the source of inner strength and guidance, bringing peace and joy, which are greatly enriched and intensified as they are shared. They make the Book of Acts live again. Religious conversation occurs in a perfectly natural manner because God is personal and real, Christ is contemporaneous, a living companion, and religion is a spontaneous, dynamic, thrilling experience.

I think the Oxford Group Movement is part of the answer to the church's unceasing prayers for a great world revival and spiritual awakening. It may not be the full answer; most likely it is not; but in all probability it is leaven that shall initiate it. Changed lives, purposive lives, witnessing lives are not to be laughed aside. They are living evidences eloquently declaring that there is a reality which responds to man's ceaseless quest for a source of power to give him victory over human ills, and that is answering his cry for some spiritual resource empowering him for a larger, diviner life. In the words of Samuel Shoemaker, the acknowledged leader of the movement in America, the heart of the message of the group is that "sin is our sickness, and Christ is our cure, and the Holy Spirit is our guide, for the individual and for the world."

R. A. Long and Christian Missions

By STEPHEN J. COREY*

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MR. LONG'S first interest in missions in any large way, came through his support of city missions in Kansas City and the work of the Foreign Christian Missionary Society. He was enthusiastic over the expansion of our cause in his own city and for many years gave \$500 or more each year to it. It is estimated that his support for city missions probably reached \$15,000, aside from some help in building initial buildings for small mission churches.

Mr. Long's first gift directly to foreign missions, in addition to his own church missionary budget, was \$50 in 1902. The next year he gave \$120 and in 1905, \$5,000. Following that his gifts were large almost every year. From 1912 to 1916 he gave \$10,000 each year. His first gift of \$5,000 was for the beginning of the Margaret K. Long Girls' School in Tokyo, Japan. He eventually gave more than \$50,000 to that institution which bears the name of his mother. A portrait of her hangs in the hall of the school. The school now has more than five hundred students and is entirely self-supporting. The president and faculty are Japanese. He also gave toward a fund for schools in Africa and the Philippines.

Altogether Mr. Long gave \$72,325 to the Foreign Christian Missionary Society before the organization of the Men and Millions Movement. To that movement he gave \$1,000,000 to education, missions and benevolence, \$400,000 going to the last two causes. Mr. Long was a generous supporter of missions in his local church, averaging for many years from \$500 to \$1,200 for its missionary budget. These contributions through his church amounted to over \$20,000. Altogether he must have given for missions during his lifetime, more than \$500,000.

Aside from the Tokyo Girls' School of which he was justly proud, he provided the money for the Sallie Long Reid Hospital at Laoag, Philippines (named after his sister) and purchased the land for the Christian Institute at Osaka, Japan. It is interesting to note that his initial \$5,000 gift made possible the purchase of the campus for both the Girls' School and the Boys'



R. A. Long

School in Tokyo. That property is worth now more than \$150,000.

A few weeks before his death, Mr. Long wrote the writer about his initial gift in 1902 to Margaret K. Long Girls' School, which had been organized with a group of twelve girls by Bertha Clawson. Among other things he said: "I, of course, have taken great interest in the school in question and have read with more than usual pleasure what I have seen in print concerning it and the speeches made at different times by parties coming from this institution.

"In this connection, may I tell you the circumstances under which I made my first gift to this institution: I was at home ill for quite a number of days. During that period I received word from the

Foreign Society (from F. M. Rains) advising of the starting of such an institution and soliciting my assistance. This coming to me at that particular time when I had more time to think of other things than business, I have often thought caused me to respond favorably to this appeal that might have been passed by had I been in good health and daily at my desk, and so I have been impressed now and then as we have passed along with the fact that ill health at periods has its compensation."

Mr. Long was greatly interested in the visit to America in 1930 of President Harai of the Tokyo School and last year of Miss Takagi who has charge of the Bible teaching there. Both of these people visited him and spoke in his home church.

R. A. Long was a strong believer in Christian Missions and gave generously to the support of the work around the world.

It Might Have Been His Code

Humility and brotherly love,
And a knowledge of corporations
And a knowledge of mass production,
And a recollection of the ancient truths
And thoughtful watching of how a good vine bears grapes—

May these not be among the guides for action?

—From 1933 *Epilogue* by Haniel Long in *Forum Magazine*.

*President, U. C. M. S.

Abundant Living in the Tennessee Valley

By I. J. CAHILL*

AMERICA is an experiment. It came as one of a series of human uprushes from the Dark Ages through the Renaissance, the rise of democracy and the industrial revolution. It has been profoundly influenced by the bewildering sequence of inventions and discoveries which have marked man's conquest of nature.

Now America inaugurates another experiment. It is concerned with human welfare. The Tennessee Valley Authority of the United States Government is frankly an experiment seeking the common good through comprehensive planning. It links industry and agriculture, using such resources as are found in the area and preserving those resources for future generations.

More than 40,000 square miles with a present population of some 2,000,000 comprise the laboratory in which this gigantic experiment will be tried. It is in a barren and poverty-stricken area. Timber has been removed. Hillside farming has invited erosion of soil until adequate living cannot be produced on these farms.

What is the "TVA" attempting to do? In general it is an attempt to train the people of the area to understand, develop and use the resources that are still left so that they may enjoy abundant lives. They have land and timber and minerals and rivers. On the great Tennessee River they have, to begin, the Wilson Dam, created during the war and idle ever since. They are now at work on the Wheeler Dam and on the Norris Dam on the Clinch River at the upper end of the project. Between these dams will be built possibly a half dozen others.

The Norris Dam is the chief center of present in-

*First vice-president, U. C. M. S.

terest. It will be completed in three or four years. It will impound the water draining from 2,000,000 acres of land. Four hundred forty-nine thousand of these acres are regarded as permanently destroyed for agricultural purposes by soil erosion.

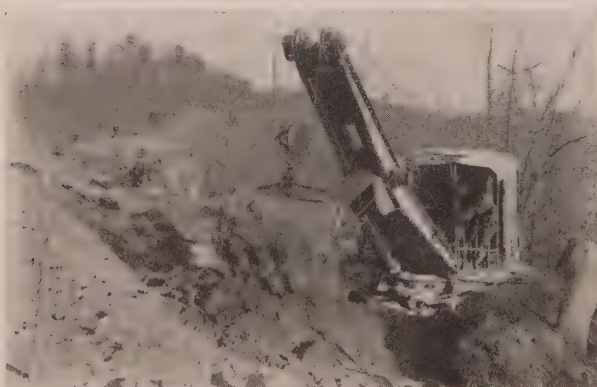
A settlement will be created at Norris with a population of 1,000 or more. Two hundred fifty houses are now planned for early construction. These are small neat homes, made from materials produced in the community.

While building the dam and the village a force of 5,000 CCC young men in twenty-five camps are at work building obstacles to soil erosion lest the silt fill the space above the dam. They are reforesting 25,000 acres on the Clinch River alone. They are terracing farm lands to stop the soil wash there. Proper use of the lands will be taught also, to prevent erosion, to preserve fertility, to grow suitable crops, to preserve adequate forestation.

Small industries will be developed, adapted to the native resources and planned for proper balance with



The same spot nine weeks later



Building a new road connecting the numerous Tennessee Valley projects

agriculture. Power is an important feature. Its distribution is receiving the same careful study as production in the interest of farmers and other small consumers.

One of the chief aims of the TVA is the production of cheap fertilizers. Nitrates produced by cheap electric power made possible by the dam offer an attractive solution to this problem. The presence of phosphate rock in abundance through the area is less well known. Potash in considerable quantity is also available.

There is no end to the ramifications of the TVA. The immediate area lies in seven states, but the success or failure of the experiment concerns every one of the

other forty-one states. The ramifications are not all nor chiefly geographical. Industry, commerce, agriculture, child welfare, education, public health and religion all will feel the effect of the outcome of the experiment.

One notable feature impressed me as I heard Dr. A. E. Morgan, chairman of the TVA, and a number of members of his staff speak of their plans and hopes in the recent conference of mountain workers in Knoxville. It was that human values constitute their basis of measurement. Not acres nor tons, bushels nor carloads nor millions, but human lives, human welfare,



Hundreds of new homes like this are being built



A typical home of the mountain people

human culture and human intelligence. Cooperation, service, justice and opportunity for youth—these were the words on their lips and the goal before their eyes.

Where does religion come into this picture? Religion as ecclesiasticism is not present and it is not wanted. The superintendent of a certain denomination in the Norris community has said publicly that he has no intention of planting one of his kind of churches there. Rightly he feels that all Christians in the town should support the one church for which there is room.

Religion as professionalized theology has small place in such a community. But the Carpenter's Son who fed multitudes, healed the sick and proclaimed the worth beyond worlds of the human soul would certainly rejoice to be among these who are here fighting for larger life. He would count as kindred spirits the trained minds and skilled hands that are giving themselves through the TVA to bring natural resources, mechanical ingenuity, scientific research and social vision to bear on bringing a more abundant life to needy people. This love in action speaks his language.

The vision of a better day was given coherence two thousand years ago as the Christian vision of a Kingdom of God on earth. Ignorance has dimmed it, strife has made it seem a nightmare, greed has blighted it but it lives on. It belongs. Generation by generation it has deepened its hold on men's hearts. Scientific advance, social improvement, religious culture have

brought humanity to the place where there is an irrepressible demand for the good life and an unquenchable determination to achieve it.

Unrest, uprisings, struggle, insurrection and revolution come because we stop moving toward that goal. But today it is being born anew. In every continent in some form appear these human efforts to make the dream come true. Men of good will should have the imagination to understand and the courage to cooperate with God to make it a reality.

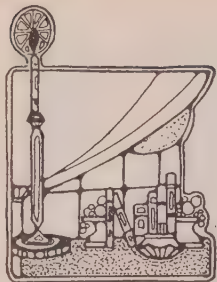
The TVA may fail, the NRA may fail and democracy may fail. But these all have in them something of the American dream that marked a new era for the human race, that gave men all over the earth new hope, that is even now forging ahead to new achievements. The reason why they cannot ultimately fail is that they are strangely intermingled with John's vision of the city come down from heaven, and with Jesus' dream of the Kingdom of God.

"My Habit Is to Give"

ABOUT thirty-three years ago it was my privilege to open our work at Jhansi, India. I went from Bina and baptized a fine old Sikh named Dalloo (always known as Papa) and his three sons and their wives. Dalloo and his boys were cooks in the employ of Europeans in Jhansi. One of the sons was named Tika Lal. He has been working for several years in the railway workshops in that city. Mrs. Ada M. Gordon writes from Jubbulpore and mentions the following concerning Tika Lal, which surely has a lesson for many of us in America. He lost his job sometime ago and the pastor of our Jhansi church stopped going to him for an offering to the church. One day he reproached the pastor for this and, when reminded that he was not getting any salary, replied, "My habit is to give. I am still eating. As long as I have something to eat, I will have something to give. I do not want to break my custom."

C. G. ELSAM.

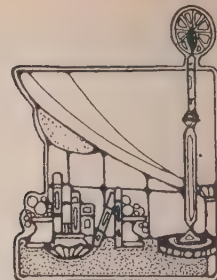
(Retired missionary from India.)



Book Chat

A Twenty-Five Dollar Library

By C. E. LEMMON



THE books you mention on your page of WORLD CALL cost too much for a young preacher with a depression salary and a slim pocketbook" writes a young ministerial friend. He is right. Books are too expensive.

If one can wait a year or two and be content to do the best he can with books in second editions the publishers are making some answer to this complaint, for most of them are reprinting books of wider circulation, from the original plates, well bound and priced at one dollar. The Modern Library Series often includes desirable books at ninety-five cents. It is thus possible to build up a respectable library at low cost. Suppose we take twenty-five dollars and see what we can do in procuring good books of rather recent circulation covering several important fields of human knowledge!

To stimulate imagination and widen intellectual horizons there is *The Outline of History* by Wells. This giant book of 1,200 pages for one dollar is more convenient than the original cumbersome volumes which sold for \$10.00. One would certainly desire *The Story of Philosophy* by Durant, its wide circulation evidencing the real interest men have in the subject and their pleased surprise that it could be treated in such simple and readable style. *This Believing World* by Browne is an interesting excursion into world religions and helps to get a quick, moving and exciting view of the march of faith across the centuries and around the world.

The dollar biographies are very numerous and most excellent. One would want Ludwig's *Napoleon* (the best of this famous biographer) and then as an antidote to the selfish Corsican the *Life of Pasteur* by Valley-Rodet. Charnwood's *Abraham Lincoln* is a fine objective picture of the great emancipator and Sandburg's *Abraham Lincoln: the Prairie Years* gives local color and the artistic human touch. *Queen Victoria* was Lytton Strachey's classic which set off the whole new school of psychological biographies. For contrast one would like the one volume *Life of Mark Twain* by Paine and the Modern Library Edition of *The Education of Henry Adams*.

The greatest revolution in human thought during the early years of the twentieth century has been in the realm of physical sciences. The scientists have revealed for us a new universe full of mystery and interest to thoughtful men. Good books in this field are still expensive. *Science Remaking the World* by Caldwell and

Slosson is a good review and Sir James Jeans has made us all his debtors with the simple beauty and charm of *The Mysterious Universe*.

If our preacher is sensible to the importance of the economic crises he will be pleased to purchase *The Intelligent Woman's Guide to Socialism and Capitalism* by Bernard Shaw. It is addressed to women and written for men. The title of Norman Angell's *The Story of Money* will intrigue your dollar and help your mind. The Modern Library Series has recently included an abridged edition of *Capital* by Karl Marx, an old book, condensed and simplified making it for the first time popularly available. There is an interesting introduction by Max Eastman. Every preacher should read this carefully for in it is truth and sophistry, virtue and danger, salvation and loss. Written in the nineteenth century it contains a philosophy which is the battle ground of the twentieth century.

THE young preacher would be interested in the mental and physical problems of individuals. He would find on the dollar shelf Jastrow's *Keeping Mentally Fit* alongside the placid urbanity of Abbe Dimnet's *The Art of Thinking*. Oliver's *Fear* he would both read and lend. *The Human Mind* by Menninger is a good work on psychiatry and its complement *The Human Body* by Dr. Clendening is a helpful and "healthful" book. If he were wise he might resist *Life Begins at Forty* as being little else than a clever title.

For the raw stuff of human life around the world there is *Mother India* by Mayo, *Humanity Uprooted* by Hindus (it concerns Russia) and *The Good Earth*, Pearl Buck's great picture of Chinese peasant life. All of these are in the Modern Library Series. The newer heroism is graphically depicted in *Microbe Hunters* by Paul DeKruif and for insight into one of our most pressing social problems there is *Life and Death in Sing Sing* by Warden Lawes. The peace movement is sadly neglected in these cheaper editions and I can think of only one, *Now It Can Be Told* by Philipps Gibbs.

Our young preacher would not have covered the field of religion but for a dollar he might like to possess for himself *The Modern Use of the Bible* by Fosdick, *Toward an Understanding of Jesus* by Simkhovitch and *Religious Experience and Scientific Method* by Weiman.

The Indian Call

By GEORGE E. MILLER*

THE radio dial is aglow. In a moment the darkened tubes will spring to life—vivid, glowing, pulsing life of a far shore. It is a moment of great expectation.

The drone of the quickening tubes stops. I turn the dial. An icy wind whistles in my ears. I hear the creaking of frozen rigging, the clank and clatter of a ship deck. It is the ship on which Admiral Byrd's men are singing a cheery song amid the ice packs of the antarctic winter.

Another moment of great expectation. As my fingers whirl the radio dial into my room comes the breath of India's perfumed spaces and the faint swish of sweet breezes from lotus pools. Temple bells ring faint but clear, and some son of the Prophet calls muezzin upon the evening air. The ceiling of my room melts away into India's starlit Christmas sky with Indian Christian lads singing in the night.

What memories come over me! Memories of a sunny land and a dusky people. I live over again the rich days that were mine. I travel again the tree-lined highways, and the dusty, crooked byways through fields of grain and jungles deep and shadowy. I know this is a greater moment than when I heard the wind whistling through the rigging of Admiral Byrd's ship. He and his are brave men indeed, and they risk all for science and discovery; but the task of these my brothers in India is a still greater one. It is a great thing, is it not, to turn starving orphan waifs into glad singers of Christmas carols?

And a dauntless little coterie are these fellow-workers of mine, with backs to the wall and ever dwindling numbers. Sinister forces worse than ice packs hang over them. As an admiral watching his fleet being broken upon the rocks, so these watch mission stations crumbling one by one. Like wrecked sailors swimming in treacherous seas, they see valued nationals battling in the cold waters of unemployment or clinging to the wreckage of broken hopes. From the Indian church they see distress signals go up.

They, too, are far away, listening in for a message of cheer. Their hearts must be filled with foreboding, but those hearts are courageous still. They are writing a new episode into the Saga of India, an episode of which all India shall some day be proud, and which will be read with delight.

Great things have come from great expectations, and great expectations are not dead. Carol singers from orphans, skilled doctors from the sons of herdsmen, flaming evangelists from despised outcasts, mighty men of God, Indian Christian gentlemen, from among those of high estate. Shall expectations die, and hope cease to be? Whole nations may exile God, but there

*Former Missionary to India.



The Muezzin

will be an Isaiah somewhere. The Church may think missions dead, but there will be a Judson or two who will still be able to see the splendor of God. You cannot hold brave adventurers back from the poles. You cannot keep equally brave spirits back from carrying the Cross to the confines of the earth.

He Comes

By RABINDRANATH TAGORE

Have you not heard his silent steps?

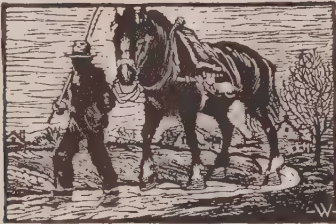
He comes, comes, ever comes.

Every moment, every age, every day and every night
he comes, comes, ever comes.

Many a song have I sung in many moods of mind, but
their notes have always proclaimed, "He comes,
comes, ever comes."

Can American Mothers Save Rural Religion?

By HAZEL BEATTIE ROGERS*



RURAL America claims more than one half of the children of the nation. Over one third of the people of our nation live in rural commu-

nities. Yet rural life has undergone a revolution equally as profound, in its own way, as the city has experienced. Is it not logical, then, that the rural church should face as difficult a problem of adjustment as the city church?

In 1930 there were 512,000 open country and hamlet churches in the United States and these churches represent 212 separate organizations. Surely the constitutional right to worship God according to the dictates of one's own conscience has been literally interpreted! Denominationalism has been a basic characteristic of organized religion in America since colonial times.

More than one half the adult population of our nation are church members. But the church appeals to women more than to men. On the church rolls there are five women's names to every four men. Since women dominate in church membership there is a distinct challenge to rural motherhood to demand that one half of America's children shall have an adequate form of religious instruction. The patient longing and persistent sacrifice of rural motherhood must not be overridden and exploited by denominationalists; their work and faith from pioneer days even to today must not be undermined by denominational competition. For it is denominational competition which keeps the rural church weak and anemic.

Sectarian prejudice and bias must therefore be put aside or Protestantism will bring about its own ruin. The motherhood of rural America must reduce this competition. It has already burdened Protestantism with 137,000 weak churches and from 40,000 to 50,000 surplus ministers.

The first century of the history of the United States was dominated by rural life. But with the coming of the

machine age, the advantages to be gained by manufacturing and mechanical industries were so much greater than the advantages to be gained by agriculture that by 1929 there was an unprecedented migration of farm and village population to the cities. There were greater economic and social advantages in the city. These factors, and the fact that there was an agricultural depression, sent about fifteen millions of the farm population to the city.

Since the 1929 crash came there has been a counter-movement of nearly ten millions from the cities back to the farms. It is a weaving process—first going into the city for economic advantages and then going back to the farm for economic reasons or at least for the security of an existence.

Another factor which affects the social structure of rural America is the fact that 4,000 small centers of industry hold a population of about 4,000,000 persons who are in the country, but not a part of it, in an agricultural sense. We have the mill towns of the south and the mining and lumbering villages. These places which are neither rural nor urban are surrounded by farmers—and hence they present peculiar problems of social organization, especially to the school and to the church.

The Pacific Coast fruit growers, on their small, highly cultivated plots of land, the wheat growers with their thousands of acres, the cattlemen, the dairy farmers, the cotton growers, the truck farmers, the growers of corn, have scarcely any conditions in common. Hence we have a rural farm and a rural non-farm population in the United States, a condition brought about by the economic urge of the twentieth century, a condition about which our forefathers knew nothing.

There are a few words that draw for us a picture of pioneer days; they are country church, country school, country store. But with the coming of hard-surfaced roads, mail delivery, automobiles, telephones, airplanes and radios these pioneer agencies have ceased to function to a great degree. The weaving process of the exit of fifteen millions of the rural

population cityward about 1900 and the subsequent movement of ten millions back to the farm after 1929,



*Wife of John Rogers, U. C. M. S. Executive Committee member of Tulsa, Oklahoma.

have created close interrelations of city, town and country. These interrelations have fashioned a higher standard of living and a higher cultural level. Hence the future program of the rural church must be adapted to this higher cultural level.

In the schools there have been thousands of consolidations, but there are still about 151,000 one- and two-room rural schools. The Federal Office of Education reports a gain in consolidated units, and believes that by 1938 there will be less than 110,000 one-room schools. The country store is decreasing more rapidly than any other institution.

In 1920 there were 64,000 open country and hamlet churches. In 1930 there were just four fifths this number. The automobile has brought about this steady decline in neighborhood institutions such as schools, stores and churches. In the place of this neighborhood church, some form of a rural or village church that will express the new interests—that will fit the modern age—must emerge.

In rural America the four occupations which top the list are manufacturing, trade, agriculture and transportation. From these diversified occupations a larger, more modern rural community is emerging with the town as its center. Rural life is becoming organized about the village rather than around neighborhood institutions. Therefore the village or small town is becoming the center of rural education. Statistics prove that if we judge by capital investment, by budget and by the number of persons employed, the school system is the most important function of government in rural America.

There is a definite trend toward school consolidation, a gain in consolidated units of over 22 per cent in village communities between 1924 and 1930. There has been a definite increase in new school buildings and in equipment, with laboratories, auditoriums and gymnasiums. It has been a difficult task to adjust the curricula to the cultural background of both the farm pupils and the village pupils, and then of adjusting these pupils to the requirements of adult life.

This problem of adjustment reminds me of Miss Lela Taylor's story of the Russian communist who was poorly clad, cold and shivering as he stood in Peace Square, Moscow. To the question asked, "Are you not cold?" he replied, "Yes, but many must be ready to shiver and freeze when they are a part of a changing world."

The other social agency in rural America which rivals and sometimes exceeds the school in building

investment and income is the church. But the church, unlike the school, has changed little in the last decade. It has failed entirely to adjust itself to the demands of changing conditions. The root of this whole trouble lies in denominational competition which results in overchuraching.

One of the greatest movements that rural motherhood of America could instigate would be to rebuild as well as relocate the rural and village churches. Our rural young people, in their secular attitude, cannot help feeling that religion is inferior to education when five days during the week they are in modern school buildings with splendid instructors and one day a week they go to unpainted, ugly church buildings where a poorly prepared minister teaches denominationalism rather than the social implications of Christianity. If rural people were taught how to apply religion to their daily

life and were shown the religious implications of their community problems, their religion would become a vital reality.

This rebuilding and relocation of rural churches must wait until the denominations get together in some cooperative plan to build *one* good church where now there are several poor ones. Young people turn a deaf ear to any denomination which feels that only through *its* particular brand of religion can people be saved.

In a county in one of our middle western states there are twenty churches representing five denominations. Not one of these twenty churches can support a full-time minister. All but one of these buildings are old and poorly equipped and there is not a program of religious education in any of these churches. Yet there are splendid consolidated schools in this particular county and there are instructors in these schools equal in academic training to those in the city schools.

If these churches could support a full-time minister, the salary would be a little over a thousand dollars per year, the average salary for rural churches. Quoting from a report issued by the Institute of Social and Religious Research we find, "not more than one third of the white Protestant ministers were, in 1926, graduates of both a college and a theological seminary. Two fifths were not graduates of either a college or a seminary. These pastors were, in 1926, serving about 30 per cent of the white Protestant church members. There are now in the pastorates of



the leading white denominations as many trained ministers as there are pastorates that can support them. Many more pastorates could be formed which would have sufficient strength to support a trained ministry if there were *more* effort to combine groups of weak churches in a community into one or two strong non-denominational or interdenominational churches."

Rural churches are closing fast, and the village churches are unable to bring in the rural church members as rapidly as the rural churches close. Is

it not imperative that the rural motherhood of America mobilize in uniting the country and village spiritually just as our consolidated high schools have united the country and village into a larger community?



Rural people are more God-conscious because of their constant struggle with nature than are those who engage in the vocational industries. The difficult task of the country church is to retain this attitude and in spite of the decline of strict orthodoxy to emphasize the social applications of Christianity.

We are witnessing thousands of city families return to the farm. The total number of farmers, today, is greater than ever before in our history. Therefore this condition, plus modern science, has brought a religious liberalism and intellectual force into rural America which formerly existed only in the city.

A further task of American rural motherhood is to give hope to the young minister just coming out of the seminary that the rural church is a "field of opportunity for intelligent, energetic, stately and holy service, and for genuine devotion and self-sacrifice on behalf of rural people." The social problems, which are inherent in the changed conditions of rural

life, and the subsequent readjustment call for the most zealous minister if a vital religion is to be re-established in rural America. Radio-preaching is a standard by which rural as well as village and city people constantly measure their own minister.

Another demand upon the rural minister is that of the social service field. The depression has accentuated poverty in the rural areas and this is another challenge which the rural church must meet. There is also as great a need for religious education in these rural Sunday schools as there is for a program of education in stewardship. These rural and village people must be taught to give consistently, even out of depression incomes.

In *Home Missions Today and Tomorrow*, the credit is given to the executives of the Home Missions Boards that they have achieved much more in this matter of comity than the denominational leaders in general. Quoting from this report, "The denominations have the very clear responsibility now of arousing and reestablishing a vital religion in rural America."

The great work then of American rural motherhood is *not only* to reconsecrate itself to practice genuine devotion and self-sacrifice; to relocate and rebuild the rural and village church; to substitute,



in a cooperative plan, one good church where now there are several, or to combine the weak churches into an interdenominational or non-denominational church; to reduce com-

petition of denominational prejudice; to demand adequate religious instruction and a minister who will interpret religion to their children in terms of the social applications of Christianity; *but also*, by doing these things, to "build a new confidence in the church and a new appreciation of the worth of the Christian way of life."

My Rose of Calvary

By MARTHA MOSS JOHNSON

One blood red rose in my garden,
Seems touched by the Master's hand;
As He hung on the tree of pardon
And His warm blood dripped in sand.

Its fragrance is wonderf'ly sweet,
Like the spirit of Jesus divine;
With glorious beauty replete
Is this lovely, red rose of mine.

O, breathe in my soul Thy spirit,
Of love, peace, and humble repose;
And help me dear Lord to merit,
The glory of my sweet red rose.

A Japanese Student's Pilgrimage

By JOSEPH BOONE HUNTER*

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Shortly before my return to America I spent several days as the guest of a wealthy young Japanese in the beautiful home which has been for four centuries the dwelling of his ancestors. After the Japanese manner we sat on the floor in the large reception room whose original paintings represent the best oriental art of the sixteenth century, or in his library whose walls are lined with books in three languages. We drank tea under the great trees in his garden. He was honestly seeking a just course for his life, and was unhappy in the possession of wealth in the midst of poverty.

Some time ago this remarkable letter came. To me it is almost too precious to make public even in WORLD CALL. It reveals a great mind and heart. Between the lines can be seen a background of extensive reading and meditation and hunger, and then the peace which Christ gives.—J. B. H.

DEAR MR. HUNTER:

I feel some diffidence in writing to you after five years' silence. But whenever I think of the days we spent in Tokyo, sometimes discussing heartily in our Bible class, sometimes strolling together along the streets in our jovial talk after enjoying *ghunaba*, I cannot but write to you with deep longing.

When we parted I was not yet a Christian though I had a deep sympathy and appreciation for Christianity. You know the state of my mind at that time. As any youth with some touch of idealism in his bosom might feel in the present transitional condition of Japanese society, I was constantly tormented with my own mode of life which seemed to be simply a parasitic existence. Tied with the traditional bond of my family I had to accept all the responsibility involved in it. It meant the security of livelihood on the one hand but on the other hand it necessitated the abandonment of all my youthful ambition for a career.

Now it was through many channels that I was led to the Lord to be graced with this fundamental salvation. I began to study the Bible more seriously. I had a chance of coming in touch with a certain college principal, Dr. Mackinnon of Halifax in Canada. It was perhaps one of the greatest opportunities of my life to have the influence of such an ideal personality wrought upon me. Last summer I was converted through a certain English preacher, Mr. Paget Wilkes. I have come to feel the real presence of Christ. And life has taken entirely a new aspect to me. I do not need now so much to screw up my conscience as before in order to restrain my self-interest. The mere sense of oneness with God is enough to lead me to the ideal with constant joy and gratitude.

Thus I have come to realize the truth that the salvation of one's inner soul can be only testified by its relation to other souls. Our sense of social obligation and the dictates of individual conscience ought to be rooted deeply in our love for God, the spiritual oneness of us all. We can never hope for the growth of our personality without striving for the perfection of our social system into whose mechanism our life is inextricably interwoven.

At present all progressive Japanese youth are suffering from their mental turmoil. On the one hand they witness the accumulating misery among the multitude which needs some drastic measure of social policy, and on the other hand they know how practical politics in Japan is still under the bondage of feudal ideas. All the votaries of the laborer's cause resort to the materialistic interpretation of human history as the sole reliable clue to their guiding principle. And consequently class war, catastrophic revolution and proletarian dictatorship are the only corollaries they can derive from their premises. These are also the cherished catchwords for many of our college boys. They never think that the evolutionary development of our society even with its innate tendency toward socialism ought to find its justification in the ethical values which it embodies. Much less dawns on them the idea that all human endeavor can only find its ultimate sanction in some form of religious mood. They think that religion is merely the last resort of resignation for the vanquished class or the narcotic sanctuary for self-complacent bourgeoisie. But they do not notice that in attacking the attitude of the so-called Christians in the past they are casting the cardinal virtues of Christianity itself overboard. This chaos of their thought is indeed calamitous for the future of our young generation. The cause of their trial is not the lack of volition but the want of vision.

Thus any person who feels his calling to lie in the lines of social reform might as well devote his life to the study of social philosophy.

Please excuse me for expatiating so much on such a dry subject. At first I had no intention of boring you by writing such a long letter. But living in such a secluded condition, I was naturally tempted to give vent to all my thought and feeling when I thought of coming again in touch with my spiritual guide.

Yours very sincerely,

(Signed) T. YOSHIDA.

*Minister, Pulaski Heights Christian Church, Little Rock, Arkansas; former missionary in Japan.



On the Social Battle Front

What Sort of a World Do You Want?

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare



WHAT do you mean by 'a new social order'?"

The speaker was a hard-boiled professor in a small mid-western college with a respectable academic background and a tradition that includes some of the most prominent names in American politics, literature and religion. The occasion was a student forum. The subject under discussion was "The New Social Order and What College Students Can Do to Bring It About."

For a moment I was nonplused. I was serving as "resource man" for this particular discussion and the answer to his question was directly up to me.

"For one thing," I began, "I want a social order motivated by new incentives. I think what Tawney calls an 'acquisitive society' is distinctly inferior in motivation. Tennyson satirized it in his 'Northern Farmer,' the hoofbeats of whose horse on the country roads pounded out the words 'prop-ity, prop-ity, prop-ity' as he galloped along. Harry F. Ward charges that it arrogates to itself both moral independence and moral sovereignty.

"I believe that other incentives can be found. The task of providing a living for oneself and family will always be among primary incentives of life. Our problem today is not with the expression of these perfectly natural and normal desires, but with an abnormal, inordinate greed. That greed enables a few individuals through special privileges and the exercise of unfair advantages to secure for themselves far more than their just share of social wealth. Even more important than the money itself is the sense of power which money gives. We have reached an impasse in our social order and such incentives can no longer be tolerated. Walter Duranty, Moscow correspondent of the *New York Times*, insists that the Communists have succeeded in substituting new incentives in the minds of their party members. Even in this country we expect ministers, doctors, scientists, military men, teachers, and many other professions, to be actuated by other and better motives. I see no reason why this theory should not extend to the business man as well as to the scientist. It seems to me that we must either socialize our democracy or see it fall before fascism or communism.

"In the second place, I want a social order in which fear has been eliminated, or at least removed from the focus of human life. Whiting Williams, who probably knows more about what laboring men the

world over are thinking than any other living man, says that the daily prayer of the worker is 'Give us this day our daily job.' If that prayer is to be answered in a world of machinery and high speed production it means the elimination of child labor, the shorter work day and the shorter work week. It means that productive labor is to begin relatively late in life and end relatively early. It means that we must provide for education, unemployment, sickness, disability and old-age pensions. A continuous threat to the security of mankind just now is the threat of war. If we could get rid of war we could provide the securities against these other fears. That means we must implement the machinery of peace.

"Third, I want a social order in which men shall receive a fairer share of what they actually earn. I do not want a 'dividing up' of all property; certainly not in the sense most people think of it. All I ask is that those who sit in the places of privilege restrain their own greed and give the less fortunate a chance to get at least the necessities of life. In feudal times steaming skewers of food were brought from baronial kitchens and the nobles were served first. They helped themselves generously or gluttonously, as the impulse seized them, and the remnants were served to the lesser folk who sat 'below the salt.' It is the old parable of the rich man and Lazarus in a modern setting. I want those who sit 'above the salt' to take only what they need and give other folks a chance.

"Finally, I want a social order in which human beings can be judged for their personality, ability and character, rather than for color, wealth or social position. I am well aware that no social order can confer privileges upon any person above his ability to exercise those privileges, but we can at least take away the handicaps we now impose upon men and women who in their own right have achieved personality and character for themselves.

"I have no blue print of such a social order. As a Christian I am responsible for setting forth its moral imperatives, pointing out the possibility of its achievement and indicating the source of power for the task. Social engineers—sociologists, economists, industrialists, political scientists and technicians must bring it about. My job is to point out the need and to indicate the way. It is the job of those who control our resources to see that it is done."

Must We Also Move Out of God's Way?

By J. B. LEHMAN*

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WE ALMOST always approach the call of missions from the standpoint of the needs of the peoples who are yet heathen. Jesus dwelt most frequently on what missions would do to his followers. It will therefore do us good to look at the missionary enterprise from the standpoint of its reaction on ourselves.

When a missionary approaches a new people he gives them the teaching of Jesus as a reality, while the people who sent him take these same teachings with many reservations. With them it is far too often "a religion to die by, not a religion to live by." It is these reservations that cause many of our day to ask, "What would happen if Jesus should come to us now?" But the newer people who accept the teaching of the missionary do not think of reservations. They see only the reality. This is seen in such characters as Kagawa of Japan, who has thrilled the whole western world by what he has believed and done, Jacob Kenoly, the young man who went out from the Southern Christian Institute to Liberia and whose life story thrilled this brotherhood twenty years ago, and Mark Njoji of the Congo, whose life is bearing fruit which none of us would expect from the son of a witch doctor. Gandhi of India has not accepted Christianity but he has accepted the cardinal teaching of Jesus and he is a symptom of what we may expect from India in the next three hundred years.

THIS explains why a newer people always take a step in advance of that which the bringers of Christianity are willing to take. It was shown by the Romans in the first three centuries of Christianity in the way they faced the terrible martyrdoms. The few Jewish leaders in the early church could not approach the Romans in their grasp of the meaning of the cross. It was again shown by the Germanic peoples who took a step in advance of those which the Romans were willing to take. Almost immediately after they took the leadership over from the Romans they overthrew autocratic government even though they did this at the price of the chaos of feudalism. A thousand years later they overthrew autocracy in the church by the Protestant Reformation even though they did this at the price of the chaos of denomination-

alism. To them must go the credit of much of the remarkable progress made in the past four hundred years in material things.

Now in the light of this let us measure our Anglo-Saxon civilization by the teaching of Jesus. The church of the Middle Ages was cunning enough to propose selling the right to sin to those they saw wanted to sin anyway. The reason the buyer was foolish enough to pay for what he was already doing was that he felt he could thus buy respectability. We have quit this practice in the church, but in the State we fall back on it in an emergency. We are cunning enough to propose selling to a large group of people, who stand in the foremost files of venal commercialism, the right to make and sell liquor because, forsooth, we say we cannot stop them anyway. What makes them pay for doing what they cannot be stopped from doing? They are not fools. They want to buy respectability. Then add to this the practices of "the interests" (a term invented by the politicians to designate the secret government of the money power) and you have a task which we cannot hope to perform without divine help.

OUR civilization has two possible courses to take; namely, (1) it can drive these evils out, or (2) it can subside in the next century or two as the Jews and the Romans successively subsided. The true followers of Jesus will not hesitate to take the second course if it is demonstrated that they cannot otherwise succeed in reforming our civilization. It is expedient that we do this and not inflict our institutionalized vices on the coming civilization. Jesus had in mind the Jewish civilization when he said, "Nevertheless I tell you the truth: it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." In the interest of his kingdom he felt he must efface himself as a personal Christ. This gives us a deeper insight of his cross than we generally have had. If this Anglo-Saxon civilization cannot reach a higher goal than it has now reached, then it is expedient for all the newer peoples, and ourselves included, that we subside when the newer peoples will have been properly started on their way by the missionary. If we cannot cheerfully face this cross then God will drive us to it as he did the Jews forty years after the personal Christ effaced himself.

*President Emeritus Southern Christian Institute.



The Farthest South

(Continued from page 7.)

leading ministers: Jesse M. Bader, F. W. Burnham, John L. Brandt, Howard Fagan and Frank Purnell. The two latter were born in New Zealand.

Our New Zealand Churches

If by good fortune any of the readers of WORLD CALL visit this country and attend the morning service, though the order is quite different than that in our American churches, you would feel at home. You would be asked for your name and address, which would be sent up to the presiding brother who during the service would announce your presence and welcome you to the meeting and to our fellowship at the Lord's Table.

The service is conducted by a president who is seated on the platform with two or more deacons who wait on the table. The Old and New Testament lessons are read by two different brethren and several take part in the prayers of the church. The breaking of bread is made the chief and central object of the service. After a hymn has been sung to close the honors of the feast and the prayers of the church have been offered, the brother appointed for the morning, not always the minister, delivers an exhortation suitable for Christians. There is no choir at the morning service but hearty congregational singing.

The service at night is for the distinct purpose of preaching the gospel. People are urged to attend this meeting and every effort is made to win souls for Christ and his kingdom. It is wholly evangelistic.

Our Conventions or Conferences

Our country is divided for conference purposes into eight districts and each holds one conference during the year at a time most suitable for the churches in their district. These one-day conferences are attended by delegates appointed by the churches and who alone are allowed to vote on questions of finance. Many other members attend and take part in the business and discussions. Then we have an annual Dominion Conference which is always held during Easter holidays. Delegates are appointed by the churches according to their membership. They are entertained in the homes of members during the days set apart for conference, usually four or five days. Traveling expenses of delegates are pooled, so that all pay the same

fare. We have found this to work well during the last six years.

What People Do for a Living

The mainstay of New Zealand is farming and in the North Island especially the farms are nearly all in the dairying line. On a value basis butter exports for 1931 amounted to £10,649,527 and cheese exports for the same year amounted to £4,461,293.

In every main center there are large woolen mills. Here are manufactured all kinds of underclothing, swimming suits, cloth for men's suits and ladies' costumes, and many other things, including our world-famed traveling rugs of wonderful designs and quality.

In 1931, there were no less than 5,203 industrial establishments in New Zealand. Readers will easily understand the far-reaching scope of such a number of factories. Our railways are all state owned.

The Wonderland of the World

All the tourists who visit New Zealand are amazed at the beautiful scenery from one end of the islands to the other. The South Island contains much more mountainous country than is to be found in the North.

The numerous lakes, geysers and hot springs, some possessing remarkable curative properties in certain diseases, are very attractive to tourists and invalids.

It has been acknowledged by the leading hydrologists in Europe that New Zealand possesses the most valuable mineral waters in existence. At Rotorna there are handsome buildings containing baths with conveniences for every variety of physiotherapeutic treatment.

A visitor, before leaving, said, "Many of us had heard something of the wonders of your thermal district, but we were

not prepared to see anything approaching the weirdness of the Rotorna district. I don't know of anything that is more appealing to the lover of the beautiful."

All who visit New Zealand are agreed that the people are most hospitable and friendly. The Churches of Christ are a united brotherhood ready to help every one that



Crow's Nest Geyser, North Island, New Zealand

comes into their fellowship or that is in need. We assure our brethren overseas that a loving welcome awaits all who come.



Drake women go in for the strenuous life

Tomorrow's Christian Education

By HENRY G. HARMON*

THE problems confronting persons interested in planning a program of Christian education for tomorrow are not problems of purpose but of means of achievement. Two necessities loom above all others: the need for an improved method for character education, and the development of a more adequate and systematic organization of institutions for the dissemination of learning. We would all concur with Plato and Aristotle who urged long ago that "the chief thing in education is that the young soul should learn with all its might to love good and hate evil."

But while we have clung with unanimity and tenacity to this ideal, we have made little progress in the development of a satisfactory method for teaching the young soul to recognize good and evil when they are encountered in common though complex life situations. We have been even less successful in discovering a means of correlating moral knowledge and moral conduct. To the thoughtful person, our experience with public education as a means of character education has already proved a disillusionment. As the dissemination of information has gone forward apace, the harvest of improved characters resulting from it has not been sufficient. We must conclude with Dean Russel that "Mere knowledge does not guarantee good citizenship," and with President Voelker that "Knowledge of right is no guarantee of right doing."

There are three phases involved in character education. In the first place, there is the necessity of adequate information regarding the moral standards of the social

group. In the second place, there is the necessity of recognizing the moral issue in life situations; and finally, upon recognition of the issue, there is the necessity of correlating moral information with conduct.

Modern education has made gigantic strides in the development of a satisfactory technique for imparting information and developing ideals and attitudes. We can often develop ideals, but this does not solve the problem. A child can be taught the ideal of honesty through such maxims as "honesty is the best policy" and through a judicious biographical study of his heroes. But this affords no assurance that the policy will be recognized when it appears in connection with the fence of his neighbor's orchard or that it will restrain him from infringing upon the property rights of that party. This is precisely the conclusion that Miss Bonner reached when she reminded us that "Ideals about morality do not transform themselves automatically into good character."

It is this difficulty of the transformation of information into conduct that must give us concern. The end is moral conduct. Our primary means thus far has been the impartation of moral information. The result, as measured scientifically by the Character Education Inquiry and similar groups, is that the relationship between moral knowledge and moral conduct is negligible. We have ignored the importance of self-activity in the learning process. The laboratories of the educational psychologists have demonstrated that one learns by doing. The development of a method of practice in the discrimination of moral issues in life situations and exercise in the



Henry G. Harmon

*Professor of Education, Culver-Stockton College.

actual application of the proper conduct to the situation is the task confronting the educator who will contribute to the Christian education of tomorrow.

This method will be the result of long study and experimentation. It is sincerely believed that in the education of tomorrow there will exist methods for developing in all young persons simple, elementary concepts of morality. Practice will be furnished in discerning proper places to apply each concept. Exercise will be afforded with the aim of fixating the desirable modes of action. When these simple adjustments are made, more complex adjustments will follow. The same fine discrimination of age level that is now recognized in the selection of problems in content subjects will be applied to problems of character development. To this end must every educational organization, both sacred or secular, strive if its efforts are to bear fruit in more noble character for tomorrow.

The Christian education of tomorrow will have a program for the dissemination of learning that is more nearly adequate to the task.

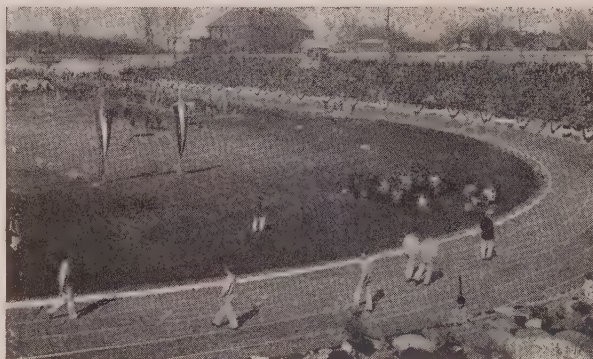
The church appears to be in a state of acute confusion as to its future program for education. The whole history of the church, as well as the desire of its present constituency, commits it to a forward-looking program for education. Yet the formulation of that program is now too long delayed. We, the churches of God in America, are primarily responsible for 25,000,000 children who were enrolled in public, elementary and high schools of the country last year. Yet we stand impotent to assure posterity that these 25,000,000 young citizens are receiving instruction that will enable and encourage them to live on the highest possible spiritual level. Have we forgotten the admonition, "suffer little children to come unto me"? If the church wants a point of approach to the youth problem of today that is at once economical and strategic, it can be found in the 31,000,000 persons, one-fourth of the entire population of the country, who are enrolled now in public schools with buildings, equipment, teachers, and curricula, furnished by the state. If the churches of America would mass their efforts upon the completion of this project in Christian education, the evangelism of the world would be a much simpler task.

The most recent phase of secular education which the church has fostered is higher education. The success of its efforts is attested to by the willingness of the state or municipalities to assume also responsibility for this phase of education.

Within the memory of many readers, higher educa-

tion was regarded as a function of the church. As was the case with elementary and secondary education, municipal and state governments are constantly increasing their support and control of higher education. It is impossible to get an accurate appraisal of the situation today. Recent figures indicate that the total enrollment in private colleges and universities still exceeds that in public institutions of higher learning. The "private" cannot be considered as synonymous with a church college, for the relationship which now exists between many of the private colleges and the church, especially some of the larger institutions, is merely a matter of charter.

The church's obligation for educational activity is an ever increasing one. The educational task of the church will never be completed as long as there is ignorance in the world. The church-fostered college will live and serve so long as it maintains the historic rôle of the pioneer, recurrently reconceiving and restating its place and purpose, and so long as Christians nourish it economically and spiritually. It should not disconcert us to admit that the present is one of those times for re-



The famous Drake relays

conceiving and restating its purpose. The future of the church college is as splendid as its past if only the church will give deliberation and wisdom to the courageous execution of three educational projects.

In the first place, it is imperative that the churches of America, and we as a Brotherhood, effect an impartial and thorough survey of the educational needs of this country. Competitive education is sinful.

In the second place, we must inaugurate a program to capitalize upon the extensive public offerings in education and assure posterity that they are Christian.

The third project which we must undertake is greater support to Christian education. There is no magic formula for this. The program of Christian education for tomorrow is a gigantic enterprise and demands support in generous amounts. The world cannot be saved without a program and a program cannot be executed without resources. The Christians of the world must face without flinching the necessity of reconsecrating their resources to educate the world for Christ.

The Christian education of tomorrow will utilize a more satisfactory method for the training of character. The Christian education of tomorrow will have a more adequate program, for its services will be allocated systematically; it will include institutions fostered by the state, and by the generosity of the followers of Christ, it will have adequate support.

A New Deal for the Rural Church

By C. M. FORD*



C. M. Ford, an apostle of the rural church

THE Disciples of Christ must face the problem of their rural churches in this hour of the nation's changing social and economic life. Constructive criticism of our policy or lack of one is essential to any solution to this problem that so vitally affects the future of our brotherhood.

The convention that met at Columbus in 1928 authorized the appointment of a rural church commission. Practically no funds were provided to enable this commission to carry on its work. The members, however, were men who saw the necessity of some program that would help the church in the rural community take advantage of the wonderful opportunity to show that the teachings of Jesus Christ were the foundations upon which to build a rural life that would give justice and peace to the farming population.

A survey was made of our churches, their membership and ministry. This revealed some interesting and vital facts. But the working out of any program based on these facts was impossible because of the financial handicap. Today the membership of the commission should be changed so that at least the majority of the members are rural ministers or laymen in the country churches. No others can fully appreciate the task of these churches. Money should be provided out of home missions funds to enable the commission properly to function.

The commission could accomplish much that would be helpful to the building of the kingdom into the

life of America. This is not the place to tell all the ways the commission could serve but at least three things should be undertaken as the main basis of the program.

First—the Disciples of Christ must be led to give proper recognition to the work of the rural minister. Too long the general attitude has been that a minister was working in a rural field because he was either young, sick, old or inefficient. This idea must be changed to one that says our rural ministers are men peculiarly fitted by temperament, training and love for the work they have dedicated their lives to do. There are men of our brotherhood in practically every state, where we have churches, who can be so classed. The commission could see that their work is given its proper evaluation. These men should have a voice in the affairs of the brotherhood and places on the state and national programs of conventions. This is not jealousy. Those who are really concerned about giving the right leadership to the rural church will see the wisdom of this suggestion.

Second—the problem of the trained ministry is the greatest one that confronts the church today. The Institute of Social Research says, "The probabilities are that less than a fourth of the Protestant white churches are employing seminary graduates on full time; and less than one-sixth are employing graduates of both college and seminary on full time." The rural church faces this problem in its most serious aspects. Some heroic methods must be adopted to solve it. This means that there must be close cooperation between all educational institutions and the rural churches. This cooperation would be an important but difficult task of the rural church commission. Local church membership will have to be educated to employ only trained men, who have dedicated their lives to the field of service. Teachers in our colleges where men are trained for the ministry should be shown the possibility of rural fields for some of the most talented of our candidates for the ministry. Some steps are necessary to stop the practice of using the rural church to make a living rather than a voice to preach the glorious gospel of Christ.

(Continued on page 43.)

*Minister, Gilboa and Bethpage rural churches, Virginia.

The Havens Family on Tour

By MARY SUE HAVENS*

WHEN Mr. Havens started on his trip to the Ngombe region to hold institutes in three centers, the family accompanied him. We traveled on the "Oregon," by canoes and in camp chairs.

Here in Ilambasa, and the other two centers where we are to hold institutes, we have a strong central school. The boys who make good in the village schools are chosen to come here for further training. The reason for this is that as yet we haven't strong enough school-teachers to put in each village, but we have tried to strengthen these central schools. These schools have not only better prepared teachers but better equipment than the village schools. We call these schools our colony schools because the boys are away from their home villages. One of the big problems is to provide food and clothes for all the boys who should and would like to attend. The local Christians have been unusually generous with their cooking pots, and when the schools were first established they took turns in providing food for the boys. However, it was too much to ask them to feed indefinitely from twelve to thirty-six boys of growing age. No mission funds were available for this purpose and another plan was launched.

Two years ago all the teachers who had come to these centers for their institute saw the progress these boys were making and agreed to spend a part of each day while they were there, helping these boys to clear a large piece of ground and make a garden for them. We brought along plenty of peanut seed and before the institutes were over each center had planted a large garden of peanuts, bananas, plantains, cassava and sweet potatoes. How proud they were of their gardens. Each time Mr. Havens visits these centers he inspects the gardens and advises them as to fertilizer and rotation of crops, so that now the gardens are the pride of the entire community. Almost every Saturday the boys and their teacher go hunting and fishing to supplement their vegetable diet. Ordinarily, all the animals and fish killed by an African boy belongs to his father, grandfather and other relatives, but we have an understanding before a boy enters the colony that all the food he kills is to be shared with the other boys. The parents are quick to see the advantage of these schools and most of the non-Christian fathers, even, are willing to cooperate with us in this respect.

During the ten days' institute in each center, we are offering courses in reading, writing, arithmetic, hygiene and Bible drill. Then the teachers and evangelists are divided into two groups and Mr. Havens and the evangelistic group talk



Eleanor Jean, ten years of age, and Rosalind, four, who accompanied their parents on the tour

over problems and methods in evangelistic work while I meet with the school-teacher group. I have one hour of practice teaching (model class) during which time I try to give each teacher a chance to teach. This is followed by an hour of discussion of teaching methods. We discuss the most outstanding successes and failures of the practice teachers and the following day these teachers try to show us that they have profited by the discussion.

A great part of my afternoons is given over to the bi-annual colony school examinations, at which time each boy is examined in every subject, is graded and his record put on file for the next visit. If for any reason a boy has failed to make satisfactory progress, we consult with and advise the teacher concerning the lad and if next time he still hasn't made good, we insist that he go back to his village school and forfeit his place to some other lad. This plan takes a lot of time but it keeps the entire colony "up on its toes." The progress made by some of these boys, with so little white supervision, is marvelous. One little fellow who entered school only last year reads his Bible very acceptably. Although our mission has written and translated many readers and supplementary reading books, these boys and girls of our African schools

still hold the reading of the Bible as the great goal.

Everyone is rejoicing because the offering for the district is the best that it has been for two years or more. It is attributed to the new "mpoji" (offering) boxes which we sent to each of the churches about five months ago. These boxes are made in the Bolenge carpenter shop from packing cases donated by the various missionaries, they are about eight inches square, with a franc-sized slot in the top. The lids are securely screwed on and the heads of the screws sealed over. For some time we had seen that our teachers in the back-country had no adequate way of collecting and caring for their offerings until the "white man" arrived. Formerly the Christians would wait until they heard that the white man was actually approaching before they made their offerings. They tried to save a tenth of their earnings, but in a land of no banks and in most cases no pockets, it isn't an easy task. These sealed money boxes are small enough to be locked in the evangelist's tin trunk, but on Sunday they are carried to the church to receive the Lord's portion of the congregation's earning. When we opened all the boxes of the district this week we found that their offerings amounted to about two hundred francs more than last time. Hurrah for the boxes!

Last night we graduated five boys from the colony school. They had finished acceptably the work outlined for their school. Usually we choose one or two of the boys graduating to enter the more advanced school in Bolenge, but this time, because of the continued shortage of funds, we were asked not to bring in any more boys. Mr. Havens, in his final talk to the class, stressed the text: "If any man will come after me, let him deny himself and take up his cross and follow me." He pointed out the new responsibility resting on them as they return to their home villages. He called to their attention four lads in the audience who had graduated a year ago and pointed out the fact that they had helped their teacher build a splendid church in their home town. I have never seen a class at home take its charge more solemnly.

We had our baptismal service before Sunday school this morning and at our morning preaching and communion service we had over 400 in attendance. The final service in the afternoon was turned into a farewell service to us. The people were concerned over our approaching furlough and are afraid if we go home now that we will stay, as so many of our mission folk have done. These Vongo black folk have a way of making us feel warm around the cockles of the heart.

*Missionary to Africa.



Woodstock school

Going to the Hills

By H. P. GAMBOE*

SUMMER vacations have always been considered as an essential thing for missionaries in India. These are spent in one of the many fine hill stations which are situated all over India. No one speaks of going to the mountains for a vacation; it is always "going to the hills" even though these hills spoken of are often a part of the Himalayas, the highest mountains in the world. Landour, Mussoorie, has always been an important hill station for missionaries but it has become even more popular since Woodstock School became a union missionary school.

The benefits of the fellowship and environment of the hills are of great value. In our stations we are usually few in number. We sometimes almost starve for contacts with larger numbers of our own race. Our local problems may have a tendency to make us narrow and sometimes irritable; in the mountains we meet with fine groups of men and women and form new friendships. Each year in Landour we have a missionary conference which gives an opportunity for hearing the presentations of phases of our missionary problems by qualified men and women and the discussion periods often bring to light many valuable aspects of them.

The Landour Community Center owns a nice stone building. Its social functions, dramatic, literary, musical and other clubs offer opportunity for expression in a variety of fields, and fine materials are being accumulated and preserved for use in mission work. A large library is accessible to all members of the Community Center. Here also the best tennis players of various missions match their skill each year.

Union church services are held in Kellogg Memorial Church each Sunday and there is a fine and wholesome fellowship in worship between the large group of missionaries who attend. In the season it

is necessary to arrive early in order to secure a seat. These services are a great inspiration to missionaries.

Woodstock School is an old institution which was controlled largely by the Presbyterians until some seven years ago, when it became a union missionary enterprise. Since that time it has made rapid progress. It now has a staff of forty well-trained teachers most of whom are furnished by various cooperating missions. For a number of years Miss Vida Elliot has represented our mission and her excellent work has won for her a high regard in the institution. There are now nearly 350 American pupils in the school. There is a very fine music and dramatic department. Recently a musical program, in which the smallest to the largest pupils had a part, was of such quality as to attract a column of commendation by one of India's leading newspapers. A well-performed play was also presented for the public. These activities are usually carried on during the season when parents are present in the hills and can attend. A very fine auditorium in which these programs are held was presented by high school boys and girls in America. It is hard for missionaries to be parted from their children for such a great part of the year but it is very satisfying to know that they are in such a fine institution.

A Hospital Day

By Esther Gale Potee*

THE day begins very early in the Jackman Memorial Hospital, Bilaspur, India. Yesterday, Dr. Nicholson was up before six o'clock and in the operating room at 6:50, where she did two operations.

After the operations were finished, Dr. Nicholson made her morning rounds, first in the main building, then down in the family wards, and finally in the two Eu-

ropean cottages which are nearly always filled with Anglo-Indian and missionary patients. Doctor's rounds are not merely inspection visits. She knows each patient and is keenly interested in every case.

Long before rounds were finished patients had begun to arrive at the dispensary. Some had walked, others had come in tongas or more pretentious carriages, and a few arrived in motors. Dr. Solomon is away on her vacation now so the eighty-five patients had to be seen by Dr. Nicholson. There were seventeen new patients to be examined. It was the regular day for salvarsan injections so the injection room nurses were very busy. The registration nurse was off duty and the compounder had to write the ticket for each patient in addition to her usual duties. Six people were in need of hospital care and they were sent to the main building to be admitted as in-patients. The last person was taken care of at one o'clock and Doctor was free to come over to the bungalow for lunch.

At six in the evening a man came from Mungeli, thirty-five miles away, asking Dr. Nicholson to go out to see a woman, the wife of a rich merchant, who was critically ill. Doctor hesitated at first because she might have to be there all night and it meant leaving the hospital here without a doctor. However she went, taking one of the staff nurses with her. They found the woman with a high temperature and a pulse of 160. The baby had been stillborn a few hours earlier. The woman was lying in a small, inside, windowless room. When Dr. Nicholson had given the necessary medical attention she sat down on a chair and said, "I will sit here until you put that woman out on the veranda where she can get some light and fresh air." A sister of the patient objected, saying, "We cannot do that. It is our custom not to move the mother for ten days." Doctor's reply was, "Which is more important now, to abide by your customs or to save your sister's life?" The husband finally brought out a rope bed but there was no mattress for it. Dr. Nicholson persuaded them to bring a mattress and a clean sheet and then she helped move the woman out on the veranda. Before leaving she gave her some milk and water to drink. The family would not have done this because it would have been contrary to custom. There is very little chance of the woman recovering.

At 11:30 that night I heard a motor stop in front of the bungalow and someone calling. I went out and found a missionary from an Evangelical mission station thirty-six miles away. He had brought his wife who was very ill with typhoid fever. While a room was being made ready for her in the European ward the hospital car arrived from Mungeli. The next hour was spent in getting Mrs. Konrad settled comfortably for the night. It was nearly one o'clock when Dr. Nicholson came to the bungalow to go to bed. Thus the day was finished.

*Missionary to India.

*Missionary to India.

Holy Week in Charcas, Mexico

By HARRIET E. YOUNG*

IT WAS during the week before Easter, that a group of people were slowly traveling over a rough, stony road, which led into the town of Charcas. Some of this group were walking, others were riding burros. All had several bundles and baskets. As they reached the top of the last hill, they could see the little village as it lay below them in the valley, with the mountains off in the distance. They had come to take part in the various events which would be enacted during this week preceding Easter. Part of the group had made a vow to the virgin that if she would help them and bless them during another year, they would take part in the religious dances, etc. Others had been commanded by the priest to participate as a penance.

As they went down the hill their coming attracted the people to doors of the homes. "There are the Indians who are going to dance." "Oh, those are the people who will take part in the drama of the Three Falls," said others. A crowd soon joined the travelers as they went on down the hill to the church.

In the evening of the same day, the church was packed by a curious, expectant crowd, silently awaiting the enacting of the drama. The lights from hundreds of candles cast their flickering shadows on the walls which were so richly adorned. In front was a platform which had been made for the occasion. For this drama of the Three Falls of Christ, some of the actors were dressed to represent Roman soldiers with their suits of armor and various kinds of weapons. Others were dressed as Jewish rabbis and citizens. The man who was to scourge the image of the Christ when it fell, had his face covered by a black veil, so that he might not be known. There were also women in the pageant. Chief of these the sorrowing Mary, who was carried on a platform supported by four Indian girls clad in silk garments. Their black hair glistened, and tears were streaming from their eyes. Another figure in this pageant was an old man who chanted from a text as he looked over his glasses, in a vain attempt to see the notes and words. There were some who represented the common people who followed in the procession to the cross. Three times the pale-faced statue of the Christ, with the crown of thorns and the bleeding brow, was jerked down by someone concealed under the platform, who held a long hook fastened to the statue. Each time the black veiled soldier lashed the statue until it was again jerked to an upright position. During the entire pageant weird, mournful Indian music was heard, mingled with the music of the chants of the regular church choir. At last it grew softer and more mournful and finally

stopped. In great silence the crowd left the church.

The following day the people were again assembling in the open space in front of the church, where huge stones sunk in the ground made a sort of pave-



The Effigy of Judas

ment. There they saw the Indian men and women gaily dressed in many-colored costumes. The men wore a feathered headdress, shirt and loose-fitting trousers. They were barefoot. The women wore their hair braided down their backs. They had bright-colored blouses and long, full skirts. To the accompaniment of several tambourines and the shaking of gourds (which were filled with seeds) they chanted and danced. They kept this up for hours. If one became exhausted and fell, he was apt to be beaten by the overseer. If he could not possibly get up, then another person was always ready to take his place. This dance is given as one of the religious duties of the Indians each year.

Now, what is called the "Saturday of the Glory" has opened. The great bells in the cathedral are again ringing, after being silent for three days. Everywhere can be heard the noise of firecrackers, explosions, etc. In the market the vendors have many things for sale made just for this day. Some have brought from the country pigskin bladders filled with pulque. Others have little unbaked cakes made of flour, eggs, milk and sugar which are coated with a crude brown sugar syrup. At the bakeries one may buy brown molasses cookies shaped like different animals. Others have images, large and small, of the virgin of Guadalupe, of the Christ and of Mary. There are little figures of Judas, with a firecracker attached so that he may be blown up when the firecracker is exploded. There is heard

the noise of an explosion and someone said, "They have blown up the big Judas in front of the bakery." So the crowd hurries along the street to where another mock figure of Judas is suspended by a rope. This figure may be stuffed with bread, peanuts and candy or sometimes new clothes. It is blown up by lighting a fuse which leads to some powder hidden inside the figure. Then the contents of the Judas are scattered in the street and there is a wild scramble to see how much each one can grab for himself. The noise of firecrackers and exploding Judases is heard off and on, all through the "Saturday of the Glory."

On Easter morning all is again quiet and peaceful and the usual throngs crowd into the big church. But no sermon is given about the risen Christ. His image still lies in the coffin where it was put a few days before. If you would hear such a message you must go to the little Christian chapel just off the main park. There a special program tells the glad story of the Resurrection, by song and recitation and the drama, "Witnesses of the Resurrection." New hope and joy brightens the faces of those who for the first time have heard the message of the risen Savior.

Bolenge Evangelistic Report

DURING the year 1933 work was maintained in 335 villages with a staff of 400 teacher-preachers. There were 1,115 baptisms. This makes a total of 17,821 baptisms in the Bolenge field since the first of November, 1902. During the past year there were eighty-six marriages and the native offerings were 23,660 francs (about \$1,030.00). This is a good per capita giving, since some of the natives have no means of earning money.

Considerable time was spent in erecting church buildings which range in quality from open "tabernacles" covered with palm frond mats to beautiful adobe houses plastered within with white clay and without with a darker clay. At present we have 185 such church buildings in the Bolenge area.

Schools were maintained in 244 villages by evangelists and their assistants and more than 3,000 pupils were given elementary instruction in religion and the three R's.

The missionaries spent more than 400 days itinerating and holding institutes and conferences with native teachers and leaders. The itinerating pastor and elders from Bolenge spent 308 days in the field helping with conferences, preaching, baptizing and strengthening the church.

PERCY D. SNIPES.

Bolenge, Africa.

*Former missionary to Mexico.

A Unique Guild Program

THE four Business and Professional Woman's Guilds of the churches of the Disciples of Christ in Indianapolis have for the past two years held an annual get-together. This plan was initiated last year under the leadership of Cynthia Pearl Maus, who has for two years served as president of the Mary J. Judson Business and Professional Woman's Guild of Central Christian Church. The first annual get-together was held last year in Third Christian Church, each of the four cooperating Guilds providing a proportionate share in the program.

This year the Guild at Central Christian Church planned a rather unique Japanese program for their March meeting, and invited the other three Guilds to be their guests on this occasion.

The program of the evening was arranged in four parts—a fellowship period consisting of a distinctly Japanese menu of Saki-yaki and rice, carrot, lime-jello salad, tea, flowered oranges Zambinut wafers, Japanese nuts and sweetmeats. The banquet was served on small, beautifully decorated card tables with three guests and a hostess at each table. Attractive mimeographed programs in pink and green the outside cover of which was decorated with a Japanese pagoda added to the charm of the occasion. While the banquet was being served a clever little game called "Things We All Know About Japan" was played by the guests. This was followed by Japanese marimba solos beautifully played by Miss Irene Bishop of Third Christian Church. Miss Martha Gibson followed with a Japanese song "Kara tachi no Hana," in costume; and following this the annual birthday offering of Central Christian Church Guild members was received, accompanied by an attractive candlelighting service. A large birthday cake containing eight small candles and one large one representing growth, was displayed on a small table at the front of the banquet room. The chairman of each of the eight groups representing countries and fields in which the Disciples of Christ are doing missionary work came to the table where the birthday cake was, told the total amount of the birthday offering for the group she represented, and lighted one of the small candles as she placed the birthday offering in a basket provided to receive it. A total birthday offering of approximately twenty-five dollars was received in connection with this candlelighting service to supplement the missionary offering for the year.

A duet, "The Japanese Love Song," was sung by two of the guests in costume and acted out as they sang it. And this was followed by the introduction of all the guests and Guild presidents, who in turn introduced their Guild officers and

members and told briefly interesting bits of information in regard to the work their Guild was achieving.

The regular program was arranged in three major sections. The play "Alice Thru a Post-card" was presented by the Playcrafters of Central Christian Church immediately following the devotional. The stage was beautifully decorated in two-tone green-latticed paper draped over screens as background. Into this latticed paper sprays of pink cherry blossoms had been stuck. A large Japanese fan occupied one corner of the stage and an imitation package of tea the opposite side. In one corner was a beautifully blooming cherry tree improvised by decorating a clothes costumer in green paper with sprays of cherry blossoms. Japanese lanterns hung over the electric lights and festooned across the front of the stage, together with

Japanese parasols opened and anchored to the posts in the banquet room, made one feel that he had suddenly been transported by some magical device to beautiful Japan, the land of cherry blossoms, lanterns, parasols and fans.

Miss Martha Gibson who has given eight years of service as a missionary in Japan dramatized a day in Japanese homes. She was in full Japanese costume and took us with her into the involved intricacies of Japanese hospitality. It was delightful and different and everyone enjoyed this intimate glimpse into Japanese home life.

The last part of the program consisted of a dramatic presentation of John Luther Long's "Madame Glory" by Cynthia Pearl Maus whose dramatic and emotional story telling ability is well known to her host of friends. In full formal Japanese costume she helped the audience to feel the joys and sorrows of these quaint, artistic neighbors in far-away Japan.

Quarter Century of School Graduations

By THOMAS A. YOUNG

ON MARCH 7, 1934, the Sei Gakuin High School for Boys in Tokyo, Japan, observed its twenty-fifth commencement exercises by graduating a class of forty-one boys—the second largest class in its history—bringing the total number of its graduates up to 744. Following the presentation of the diplomas President Yokichi Hirai addressed the entire student body on the subject "Know Thyself"—stressing the responsibility of students in this present age: the need of distinguishing clearly the varying values in human life and of following after those which are primary and lasting.

For many years it has been the custom of the school each year, following the graduation ceremony, to hold a farewell religious service for the graduates. This year the speaker on this occasion was Professor Tsutomu Murata, president of the Bible Seminary of the Presbyterian Church. Emphasizing the need of reverence for God, the daily practice of His Presence, and keeping as one of the great guiding principles of life the inevitable judgment to which all men must come, his address deeply impressed all of the students.

Three honor students and five others, who had not missed a single class during their five years in the school, were granted special prizes by the school as well as by the Parent-Teachers Association. The school also presented to each graduate a copy of Toyohiko Kagawa's *Walking with God*, a series of daily Bible readings and studies in Japanese—quite similar to the book entitled *Strength for Daily Needs*.

Several special announcements of interest were made by President Hirai. One was to the effect that the Parent-Teachers Association had contributed to the school the sum of Yen 1,300.00 realized from a special "movie" given by the Association. This money will be used for the current expenses of the school.

Announcement was also made that the same Association was making the first gift—of one hundred yen—to the newly established Endowment Fund for the school, to which, from time to time, it is confidently expected many other similar gifts will be made.

One other announcement was heard with deep interest by all—namely that from April first Tadashi Tominaga, a graduate of our own Bible School, will become the assistant-principal of the school. Mr. Tominaga is a graduate of Texas Christian University and has also done graduate work in religious education at Yale University. His coming to the school for full time will greatly strengthen the teaching staff and is welcomed by all.

Institutes Give Impetus

February was a month of great activity in Florence church—the highest aggregate attendance at all affairs of any month since I have been here—over 1,000. This was partly due to the splendid institutes on Christian Education, conducted by Miss Florence Carmichael and Wayne A. Neal.

OTHO C. MOOMAW.

Florence, Arizona.

Spring Term In Our Colleges

By H. O. PRITCHARD

William Woods College

THE alumnae associations are concentrating their efforts upon making the home-coming at William Woods this year the largest since Dr. Cockrell came to head the college ten years ago. It is the hope of the alumnae secretary, of the faculty and students that the alumnae will respond to the invitation and help to make Dr. Cockrell happy by honoring him at home-coming time.

Dr. Hugh T. Morrison of Springfield, Illinois, and Mrs. Morrison were guests in February. Dr. Morrison delivered a series of three timely and interesting talks in chapel.

The Y. W. C. A. is preparing to select its "Service Queen" for 1934. She must be a member of the Y. W. C. A. and have been of the most service to William Woods throughout her two years here. She receives a Y. W. C. A. pin and her picture occupies a full page in the queen section of the *Woods Echoes*.

It appears that the scholastic average of William Woods is worthy of considerable mention with thirty-eight students achieving honor ranking for the first semester. These first-class students have been approved by the faculty for additional privileges to which they are always entitled when they attain honor ranking. Of this number of honor roll students, seven were elected to membership in Phi Theta Kappa, national honorary scholastic organization.

Lynchburg College

Dr. Riley B. Montgomery was presented to the faculty and students of Lynchburg College in chapel Friday, March 9, by Dr. Hundley as his probable successor. At the present time he is serving in the capacity of associate president.

In his introduction, President Hundley expressed his deep faith in Dr. Montgomery who is an alumnus of the college and was selected because of his unlimited ability and attachment to the institution. Dr. Hundley then reviewed briefly his past twenty years as head of the college, in which he related the various changes and improvements that have been made through the years. When President Hundley first took up his duties more than 80 per cent of the students were taking high school subjects. But year by year the standards were raised, until in 1927 Lynchburg College was admitted into the Southern Association of Colleges. Dr. Hundley has done a remarkable piece of work as president of Lynchburg College.

Expressing their attitude in regard to bearing arms in case another war is declared, a total of 110 men students cast their secret ballots in answer to the three statements appearing in the *Critograph*, the college paper.

1. I will bear arms under no circumstances—28 votes.

2. I will bear arms only in case my country is attacked by a foreign power, but will not cross the sea to fight—57 votes.

3. I will support my country if war is declared, regardless of whether I think she is right or wrong—36 votes.

Illinois Disciples Foundation

The University Y. M. C. A., with the help of the campus religious foundations, sponsored a vocational week—March 18-20. The object of the conference was "to help university students make an intelligent choice of an occupation or a profession." Each vocation had an authority in that field discuss the profession with students by appointment.

A similar discussion for women students was held on March 17 at Wesley Foundation, in the form of a trial. The notice of the meeting read: "On Trial—College Women's Education—Jury Panel Discussion—Judge—Mrs. Florence Fifer Bohrer, ex-senator and a former governor's daughter." The jurors were specialists in the women's professions, representing social service, relief work, medicine, journalism, literary work, etc.

At the student forum for March 1, L. J. Lewis, secretary, who does state work for the Illinois Disciples Foundation, spoke on the foundation. March 11, Mrs. Dickenson, who has traveled extensively in Jerusalem, spoke on her travels which she illustrated with pictures. J. Brogdon of the Unitarian Church gave the forum an illustrated lecture on Australia. Mr. Brogdon formerly lived in Australia. March 25, Mrs. G. Dungan told "The Story of University Place Church" to the forum. She is preparing a history of the church to be placed in the corner stone of the new church.

Christian College

The Christmas play at Christian College "Why the Chimes Rang" celebrated the inauguration of a beautiful set of chimes—a Christmas gift. The new organ installed by alumnae and friends at the beginning of the new college year was made more enjoyable and effective by the addition of these lovely chimes.

One of the most inspirational and enjoyable activities of the college year was the exhibit of reproductions of famous paintings on the life and ministry of Christ at Christian College from February 28 through March 5. The exhibit, consisting of about seventy beautiful reproductions, was lent to the college from the collections of the Union Avenue Christian Church of St. Louis, Abbott Book and the Christian Board of Publication. It was brought to the college under the auspices of the Y. W. C. A. organization, and these young women acted as hostesses each afternoon. The pictures were hung in Missouri Hall and the exhibit was open to

the public. More than seven hundred people in addition to the Christian College personnel attended the exhibit.

Phillips University

Preparation has been made for the greatest Band Festival in the history of the southwest on April 5-7 under the direction of the Phillips Band. Seventy-five bands have entered, representing 2,500 members. Edwin Frank Goldman of New York, one of the judges in the contest, has recently composed a march—"On Parade" which he has dedicated to Phillips University.

A new honor has come recently to Miss Marie Crosby, pipe organist in Phillips for fifteen years. On the invitation of Dr. John S. Williams of Boston, she interpreted two of her own compositions before the Music Convention of Oklahoma City, being the only musician in the state thus honored. One hundred and fifty compositions of Miss Crosby's have already been published by eastern companies, and she is steadily increasing the list.

The enlarged cement dam for the university lake has been completed which will add acres to the area of the lake. The driveways have been widened and graveled.

The Phillips basketball team won the championship of the Big Four conference, defeating the Baptist, Tulsa and Oklahoma City universities.

J. B. Weldon has completed his finance work for Phillips and has returned to Colorado for the promotion of the Sylvan Dale Camp. Fourteen ministerial students in the Bible College have applied for ordination at the regular meeting for this purpose May 16. They hold membership in nine different congregations in several states. The congregations interested will authorize the churches in Enid, with the assistance of the president and faculty of the Phillips Bible College, to ordain these young men. The majority of the students are ordained before graduation by their local churches. The Bible College encourages postponement of this solemn ceremony until the students have earned their first degree.

Atlantic Christian College

Religious Emphasis Week was observed in the college during the week after Easter. Upon the urgent invitation of the A. C. C. Religious Education Committee, Dr. F. W. Burnham, pastor of the Seventh Street Christian Church, Richmond, Virginia, was the speaker. He spoke twice each day.

The College Glee Club under the direction of Mrs. Nannette Hinton, gave a program at the Christian Church in Wilson on Sunday evening, February 11. The pastor, John Barclay, made a short talk on "The Relationship of Church and College," setting forth the interdependence of the two institutions, their cooperation and spirit of mutual helpfulness.

Work on the long-wished-for gymnasium has now begun. Plans for its completion have been well and carefully made by President Hilley, and much of the work will be done by students under the direction of a foreman.

Miss Bille Rowland, traveling secretary for the South Atlantic region of the Student Volunteers, recently visited in the college, speaking at the Fellowship in chapel, and at several class periods. Miss Rowland has spent three years on the China Mission field, and is thoroughly conversant with conditions and customs there. She made pleasant and helpful contacts with student life.

Dr. H. O. Pritchard, general secretary of the Board of Education, visited Atlantic Christian College April 9-15, assisting the administration in plans for the remodeling of the college plant, and raising money for the same. With the changes which are to be made, Atlantic Christian College will have an up-to-date plant which can care for 350 students with facility. While in Wilson, Dr. Pritchard assisted in planning a new curriculum for the college which will be "life centered," instead of "subject centered," and will have as its purpose, fitting students to function in the world in which we live rather than simply giving them certain information.

Butler University

Plans for the annual Summer Institute of the Butler University College of Religion have been announced by Dean Frederick D. Kershner who is in charge of arrangements for the three-day program. The 1934 event will be held July 3, 4, 5 in Arthur Jordan Memorial Hall for all Christian ministers in Indiana and other states who care to attend. A large number of ministers and laymen interested in problems to be discussed at the institute are expected to attend the event.

Fourteen Butler University seniors have been elected to Phi Kappa Phi, national scholastic society. Honor Day will be observed at Butler University May 3. This will be the eleventh annual celebration of the event which is sponsored by Phi Kappa Phi. All academic and scholastic awards for the year will be made on this occasion. Winners of the university literature prizes and recipients of fellowships to other institutions will be announced.

Dr. Ray C. Friesner, head of the botany department at Butler University, was recently honored by being elected a fellow in the Ohio Academy of Science. Dr. Friesner was one of eleven men so honored for outstanding work they had done in the field of botanical research. Dr. Friesner is secretary of the Indiana Academy of Science and one of the Hoosier group's most active members.

Dean William L. Richardson of Butler College of Education has been appointed a member of the advisory committee on reorganization of teacher training in Indiana by Governor Paul V. McNutt. At the first meeting of the group, Dr. Richardson was elected to the chairmanship of the committee. They will make a survey of teacher training requirements in the

state and advise as to changes needed for the promotion of this important branch of educational service.

With a total of sixty-two students enrolled, the College of Religion at Butler University is experiencing one of its most useful periods of service. Since this is the tenth anniversary of the founding of the college, it is interesting to compare the present registration with 1924 when only twelve students enrolled for the initial year. More than 90 per cent of the students in the college are doing either full-time or part-time preaching in Christian churches in Indianapolis and out over the state of Indiana. Dean Frederick D. Kershner has done most of the contact work in order to secure charges for his students.

A series of five public forums on current political and social problems was recently announced for March and April by the evening extension division of Butler University. The subjects to be considered in the series are "What's the Matter with the American Legion?" "Liquor Control in Indiana," "Organized Labor and the NRA," "Pure Food and Drugs," and "Is Hollywood a Menace?"

Word has been received recently of the death of Mrs. Robert Alely, wife of the president emeritus of the institution. Dr. and Mrs. Alely had been living in New York since his retirement in 1930 as head of the university. He was president of the institution for ten years. When Dr. and Mrs. Alely left the campus they gave their residence to the university to be used as a home for Butler presidents.

For the second consecutive year the "Butler Bulldogs" have won the Missouri Valley Conference Basketball championship. By defeating Drake Feb. 28 the Bulldogs won the undisputed right to the crown for the 1933-34 season. Butler won nine games and lost one in conference competition. Members of the conference are Drake, Creighton, Grinnell, Oklahoma A and M, Washington and Butler.

A new Butler radio program sponsored by the Thespis Dramatic Society, goes on the air each Friday afternoon at 2 p.m., over WFBM, Indianapolis station. Miss C'Mari de Schipper, president of the dramatic club, is in charge of the program. Excerpts from dramas and current plays are presented by the Thespians on the broadcast.

Transylvania College and the College of the Bible

The first semester's enrollment of the College of the Bible showed a material increase over last year. The College of the Bible has been doing a splendid piece of work in financing students who are preparing for the ministry through its scholarship funds.

The authorities of the school are very much gratified at the distribution of schools from which students hold degrees. As usual a number of the students are graduates of Transylvania College, but others hold degrees from the University of Missouri, University of Cincinnati, University of Kentucky, California Christian College, Cotner College,

Johnson Bible College, Phillips University, Atlantic Christian College, Lynchburg College, Berea College, Denison College, Christian Normal Institute, San Francisco State Teachers College, and Peru, Nebraska State Teachers College.

The graduating class of this year consists of ten candidates for the degree of Bachelor of Divinity, and two for the degree of Master of Religious Education. The commencement exercises will be held Monday, June 4.

Due to the industry and generosity of Hampton Adams, minister of the church at Frankfort, Kentucky, a series of alumni lectures for the College of the Bible was inaugurated in 1931-32. In 1932-33 Dr. Hugh McLellan of Winchester, Kentucky, gave a remarkable series of lectures on preaching. The alumni lecturer for 1933-34 is Dr. S. Guy Inman, secretary of the Committee on Cooperation in Latin America. Dr. Inman has just returned from an extensive trip through South America, and will be able to bring up-to-date information and inspiration concerning present-day missionary problems, especially as reflected in Central and South America. The lecturer chosen for 1934-35 is Dr. Robert M. Hopkins, secretary of the World's Sunday School Association. It is fortunate that the series by Dr. Hopkins will coincide with the twenty-fifth anniversary of the inauguration of the Department of Religious Education. The Chair of Religious Education was formally opened in 1909 and its endowment was largely due to the inspiration and leadership of Dr. Hopkins.

The College of the Bible again cooperated with the Kentucky Christian Missionary Society in promoting and financing the annual Mid-Winter Conference of the Christian Ministers of Kentucky. Broadway Christian Church assisted very materially by providing the place of meeting. The meeting this year was in many respects the most successful one held to date. Though no formal record was kept of the attendance, it seems certain that more ministers attended the conference than any previous year. Many ministers of other churches also attended. A good many men from other states were present.

The guest speaker was Prof. Halford E. Luccock of Yale. He proved to be one of the most popular men who have appeared on these programs. The speeches of the other men were also of very high order.

It is with regret that we learn that some of the oldest and most honored of the alumni of the College of the Bible have passed into the Great Beyond. Among these were James Daniel Dillard, of Maywood, Illinois, who was the last member of the class of 1872. H. E. Ballou, of Effingham, Kansas, and Benjamin Franklin Clay, of LaCenter, Washington, were members of the class of 1878.

Dr. C. L. Pyatt has recently sent valuable information regarding the College
(Continued on page 43.)

Thirtieth Anniversary Celebration

At

The Japanese Christian Institute

By MRS. LEONORA VICKLAND



The Page

SUNDAY, March eighteenth, will long remain in the minds of the members and friends of the Japanese Christian Church of Los Angeles, a memorable and delightful day. This spring of 1934 marks the thirtieth anniversary of the beginning of a work which has grown from a spontaneous expression of friendship and good will by a few truly Christian individuals toward a few newcomers from across the Pacific into an institution of which the whole Disciple Brotherhood may well be proud.

With the graciousness which the friends

of the Japanese have learned to regard as part of their character, their leader, K. Unoura, and his associates, invited their friends from the American churches to take part not only in the celebration of this anniversary, but in its planning. Under the leadership of Miss Daisy June Trout, who is at present living in Los Angeles, committees were appointed in which members from the Japanese church and other churches were associated to plan for various parts of the program.

The chief event of the day was the presentation of a pageant portraying the history of the Japanese Christian Institute in a most vivid and impressive way. It was written and directed by Mrs. Frank Stipp who is associated with Mr. Stipp in the Filipino work in Los Angeles; and was entitled "The Bearers of the Flame." The fact that the rôles of Bearers and Guardians of the Flame were filled by those Americans and Japanese who had actually had a part in the beginnings and the development of the work of the Institute during its various phases, was of great interest to all and gave the occasion its peculiar significance. The sight of

those devoted workers called to mind those others who also had the vision to see and the faith to undertake, and who are remembered with love and gratitude.

Tea was served in the kindergarten rooms by the Kindergarten Mothers' Club at an informal reception before the pageant, and by the women of the church, assisted by young girls in colorful Japanese costume, after the pageant, when all rooms in the building were open for inspection.

In the evening a young people's service in which both Japanese and American young people participated, with a communion service and an address by Masao Satow of the Japanese Y. M. C. A., followed by a social hour, gave a fitting close to the day.

NOTE: The drawings represent two scenes in the pageant.



Brown Nuts are for Squirrels
Red Apples for me

Des Moines Convention Committees

William F. Rothenburger, President International Convention of Disciples of Christ, announces the following committees for the International Convention which will meet in Des Moines, Iowa, October 16-21, 1934.

Committee on Program and Arrangements.—W. F. Rothenburger, chairman, C. O. Hawley, vice-chairman, Miss Lela E. Taylor, secretary, Indianapolis, Ind., Graham Frank, Dallas, Texas, Stephen J. Corey, John H. Booth, James A. Crain, Paul Preston, F. D. Kershner, Mrs. J. M. Stearns, H. B. Holloway, Indianapolis, Ind., F. M. Rogers, St. Louis, Missouri, J. C. Todd, W. E. Moore, Bloomington, Ind., H. C. Armstrong, Anderson, Ind., C. Sheldon Conrad, Kendallville, Ind., J. Arthur Dillinger, Des Moines, Iowa, J. N. Jessup, Lafayette, Ind.

Committee on Publicity.—H. B. Holloway, chairman, Indianapolis, Ind., J. Allan Watson, Newcastle, Ind., Willard E. Shelton, St. Louis, Mo., Miss Lola Conner, James A. Stuart, Harold E. Fey, Indianapolis, Ind., Ed Lytton, Des Moines, Iowa.

Committee on Nominations.—L. N. D. Wells, chairman, Dallas, Texas, A. B. Robertson, Jacksonville, Fla., Mrs. Lulu Hunter, O. A. Rosboro, Chicago, Ill., Mrs. D. W. Morehouse, Des Moines, Ia., E. C. Beech, Ottumwa, Iowa.

Committee on Fraternal Relations.—J. J. Castleberry, chairman, Cincinnati, Ohio, Allen Wilson, Lexington, Ky., Mrs. Ida B. Wise Smith, Des Moines, Iowa, I. W. Gill, Wichita, Kan., Perry J. Rice, Chicago, Ill.

Committee on Necrology.—C. G. Kindred, chairman, Chicago, Ill., J. N. Jessup, Lafayette, Ind., Milo J. Smith, Berkeley, Calif., Mrs. Arthur Everts, Dallas, Texas, Mrs. Walter M. White, Memphis, Tenn., W. R. Walker, Columbus, Ohio, Mrs. H. R. Howland, Denver, Colo., George H. Stewart, Winnipeg, Canada, Judge U. E. Harmon, Seattle, Wash., Max C. DeWeese, St. Paul, Minn., Miss May Frick, Cedar Rapids, Iowa.

Committee on Transportation.—H. B. Holloway, chairman, Indianapolis, Ind., H. C. Armstrong, Anderson, Ind., J. Arthur Dillinger, Des Moines, Iowa, James A. Crain, C. O. Hawley, H. O. Pritchard, F. E. Smith, C. M. Yocum, John H. Booth, Indianapolis, Ind., Willard E. Shelton, F. M. Rogers, St. Louis, Mo.

Committee on Prayer Meeting Topics.—R. G. Aylsworth, chairman, Eureka, Ill., Frank H. Marshall, Enid, Okla., Bruce Kershner, Mrs. J. M. Stearns, Indianapolis, Ind., A. S. Baillie, Mrs. W. B. Clemmer, St. Louis, Mo., Mrs. Charles P. Hedges, Cincinnati, Ohio.

The following persons have been appointed to serve as general chairman of

the following committees having to do with local arrangements:

Registration.—Elmer Ward Cole, South Bend, Indiana.

Breakfasts, Luncheons and Banquets.—James A. Crain, Indianapolis, Ind.

Exhibits.—H. B. Holloway, Indianapolis, Indiana.

Music.—W. E. Moore, Bloomington, Indiana.

Communion.—F. E. Davison, Chicago, Ill.

Women Eager to Work

Mrs. W. W. Haskell writes from Wuhu of the fine help Mrs. C. H. Plopper gave the women there through a series of evangelistic meetings. Mrs. Plopper was especially appreciated because of her former long residence in Wuhu. Her days were crowded full of eager invitations. She conducted two meetings a day. Morning meetings were primarily for the Christian women and they were both educational and inspiring. They culminated in the organization of some women's preaching bands which are now hard at work. The afternoon meetings were planned for non-Christian women. The average attendance at these was about seventy. The Christian women brought in their neighbors and were able to make many new contacts as well as strengthen old ones. From now on the Sunday afternoon service will be conducted primarily for non-Christian women.

Speaking of Books

Some Experiments in Living

THE untimely death of Dr. Ainslie on February 23, 1934, served to focus attention upon this his last book, off the press just a few weeks before his passing. In *Some Experiments in Living* Dr. Ainslie reveals how his doctrine of racial brotherhood, international justice and world peace, religious tolerance and Christian unity worked out in the intimate relationships of a local parish and the larger fellowships of the city to which he gave forty-three years of his life. He never counted the consequences to himself, whether it was to denounce appointment of chaplains in the army after we had declared war illegal or to defy what he believed to be an unrighteous law requiring the segregation of Negroes on railroad trains, interceding for a young girl thief who had robbed the dormitory of Seminary house, or confronting a hard-hearted employer determined to send a young man to jail for stealing \$40 worth of tools.

The grand passion of his life was Christian unity and he practiced it as assiduously as he did his other interests, which explains why among the thousands who passed his bier were men and women of all faiths and all races. Dr. Ainslie was a scientist in the field of human living and his experiments brought to him a rich, full life, some fragments of which he has left to us in this highly readable book.

JAMES A. CRAIN.

Studies in Urban Sociology

URBAN sociology is a relative new phase of social science and as professor of sociology in the Municipal University of Omaha and director of its Bureau of Social Research, Dr. Sullenger has had unusual opportunity to experiment in this field. For ten years he has been taking this typical midwest city apart to discover not what makes it tick, but to learn why it ticks in the way it does when human relationships are involved. The result is an interesting collection of monographs, studies, charts and graphs dealing with almost every phase of city life.

Dr. Sullenger's work will have an especial interest for Disciples. Graduated from Oklahoma University with the degree of M.A. in sociology, he went to Richmond, Virginia, to attend the Richmond School of Social Work and at once threw himself into the work of the Hanover Avenue Church, then under the leadership of J. B. Hunley. Ten years ago he was called to his present position in Omaha University where he has become an outstanding figure in his field and a frequent contributor to sociologi-

cal journals. Four years ago he took his Ph.D. degree under Dr. Elwood at the University of Missouri. He is an officer of the Northside Christian Church in Omaha.

JAMES A. CRAIN.

Rebels and Saints

WHEN one understands the point of view from which *Rebels and Saints* is written, his love for it is bound to grow. The book is really a succinct, timely and practical supplement to the writings of the seven prophetic personalities of the Bible who did the most to advance ideas of universal religion. It deals more with the message than with historical origins. It is more of a commentary on the meaning of the prophets for our day than an analysis of literary construction.

The author's interpretation of ethical nationalism is especially fine. He is courageous in denouncing American hypocrisy in dealing with the racial problem.

My only criticism is a lingering query whether the author's choice of a title incites curiosity to want to read the book or whether it leads the reader to underrate the significance of its contents.

LAWRENCE BERRY.

Pathways to the Abundant Life

THIS is an illuminating restatement from the best sources of knowledge on those questions of theology and ethics raised by the college generation of today. The brief chapters with their poetic, sometimes mystical, expression reach both the height and the depth of spiritual insight and vision.

The weaknesses of the book are at the same time its strength. It reflects Southern color; its phraseology is frequently indirect

and the variety of themes covered makes the uses of the book difficult to classify.

The volume is strongly written and a splendid guide to a realistic Christian faith.

LAWRENCE BERRY.

The Religious Faith of Great Men

THIS book is a useful compilation of material upon the religious faith of great men. Scientists, adventurers, artists, philosophers, poets, statesmen, soldiers, merchants and musicians are drawn upon for their testimony. No attempt is made at interpretation of the religious thinking of these leaders but the simple facts, often in quotation from their own lips, are here brought together within the scope of a convenient volume. This book continues the high tradition which the Round Table Press is rapidly building for itself of publishing nothing but material of exceptional merit.

Books Received

A Poet's Answer to Life's Mystery, by The Rev. W. Fermer, Arthur H. Stockwell, Ltd., 29, Ludgate Hill, E. C. 4. Price: 85c. Secure from author at L'Etete, N. B., Canada.

Paths to the Presence of God, by Albert W. Palmer, D.D. The Pilgrim Press, Chicago, Ill. Price: cloth, \$1.00.

Old Home Town, by Agnes Sligh Turnbull, Fleming H. Revell Co., New York. Price: \$1.75.

Follow the Leader, by Winifred Hulbert, The Central Committee on the United Study of Foreign Missions, Cambridge, Massachusetts. Price: 75c cloth; 50c paper.

Anne of Green Gables (Silver Anniversary Edition) by L. M. Montgomery. L. C. Page & Co., Boston, Mass. Price: \$2.50.

Hope for the Leper, by Christine I. Tinling. Fleming H. Revell Co., New York. Price: 60c.

America Self-Contained, by Samuel Crowther. Doubleday, Doran & Co., Inc., Garden City, New York. Price: \$2.00.

Go! Champions of Light, by Frances Jenkins Olcott. Fleming H. Revell Co., New York. Price: \$1.75.

The Cokesbury Marriage Manual, Edited by William H. Leach. Cokesbury Press, Nashville, Tenn. Price: \$1.00.

The Cokesbury Funeral Manual, Edited by William H. Leach. Cokesbury Press, Nashville, Tenn. Price: \$1.00.

The White African (autobiography), by G. A. Wilder.

Easter, by William Lyon Phelps. Fleming H. Revell Co., New York. Price: 75c.

New Joy, by Carolyn T. Sewall and Charlotte Chambers Jones. Friendship Press, New York. Price: cloth, \$1.00; paper, 75c.

Books Reviewed in This Issue

THE RELIGIOUS FAITH OF GREAT MEN, by Archer Wallace. Round Table Press, New York. 1934. \$2.00.

STUDIES IN URBAN SOCIOLOGY, by T. Earle Sullenger, Ph.D. Bureau of Social Research, Omaha, Nebraska. \$1.50.

SOME EXPERIMENTS IN LIVING, by Peter Ainslie. Association Press, New York. \$2.00.

PATHWAYS TO THE ABUNDANT LIFE, by J. Marvin Culbreth. Cokesbury Press, Nashville. \$1.00.

REBELS AND SAINTS, by Ferdinand M. Isserman. Bethany Press, St. Louis. \$1.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

The World Children for Jesus

Children's Day Worship Service

By HAZEL HARKER

This is the children's program and features them. For this reason the young people and adults will be seated at the back of the auditorium leaving the front for the children's department. Intermediates who sing may form a choir sitting either in the choir's seats or at the side-front just back of the piano and those who do not sing may act as ushers. Junior and Primary children, representing those from other countries, may either remain outside till time for their special part, or may march in with their departments and go to the platform from the front. This will necessitate steps up to the platform.

Inexpensive costumes for those who represent children from other lands may be made from cotton prints and unbleached muslin. Pictures in WORLD CALL and the "King's Builders Section" of "Junior World" will show how these costumes should look.

Flowers of all kinds make the most attractive decoration for Children's Day but if set across the front must be in substantial containers and not very high. Ferns, palms or branches at the sides and back will give a pleasing effect.

Hymn.—"Hosanna, Glad Hosanna" or "With Happy Voices Singing"—choir.

Processional of Junior, Primary, Kindergarten, Nursery and Cradle Roll Departments during the singing of this hymn.

Invocation by the pastor—all standing.

Hymn.—"Fairest Lord Jesus"—All.

Bible verses or other demonstration by Kindergarten and Nursery Departments who should go to the platform. Use verses the children have learned in your regular Sunday school sessions either informally, in conversation, as you would any Sunday, or in sequence, each child giving one which has been assigned to him. After the following the children leave the platform.

Song.—"Friends, Friends, Friends"—Kindergarten and Nursery Departments.

Bible verses or other demonstration by the Primary Department. They should go to the platform and may give verses to show what they have learned during the year. These may be centered about songs if you choose, brought out by conversation or recited in sequence as previously assigned. After the fol-

lowing song the children leave the platform.

Song.—"Whisper Song"—Primary Department.

Bible verses or demonstration by the Junior Department who may go to the platform. Perhaps you will want to use a unison recitation of the 100th or the 23rd or the 24th Psalm. Or you may prefer to have each one recite a verse from the teachings of Jesus. This should be from the regular Memory Work of your department and show what they are doing there. After the next song they leave the platform.

Song.—"We've a Story to Tell to the Nations"—Junior Department.

The Lord's Prayer—in unison.

Song.—"I Think When I Read That Sweet Story of Old"—Junior, Primary and Kindergarten Departments.

Reading.—"The World Children for Jesus" (given by an adult).

Today I've told once more the old, old story

That children always love the best to hear—

How Jesus called the children to come to him

And they in loving confidence drew near. The boys and girls with eyes all starry, listened,

And felt themselves again about his feet; In childish fancy they could hear him saying,

"Forbid them not," in accents low and sweet.

My children love to hear me tell that story—

Would children everywhere not love to hear?

In fancy now I see them quickly coming; With eager steps I see them drawing near.

(At this point in the reading the children representing boys and girls from other countries begin to come in at the back. They enter two or three at a time, some lame and one or two blind being led by others. All stand in an irregular group at the back until the reader finishes when they come to the center of the platform to sing "Tell Me the Stories of Jesus.")

Oh, some are pitifully wan and hungry And others come from homes so cold and bare—

How many need the Master's loving message!

How many need his healing touch and care!

Again I hear the Master's loving accents; "Forbid them not," he said so long ago. "Suffer the little ones to come unto me." How can they come unless his love they know?

The children of the world would throng his presence

Could they his yearning heart of love once know;

The little ones from all the earth are begging—

I see them now—and oh, they need him so!

Beyond the faces of our happy children, Our own we look upon with pride today, I see those countless, waiting, eager faces—

The Master's other children far away.

They look to us to hear the old, old story,

These children of the world wait at his feet;

How can they hear his gracious invitation

Unless in love we share the story sweet?

Song.—"Tell Me the Stories of Jesus"—(verses 1, 2 and 3) (children from other lands who leave the platform after singing).

Statement concerning the Children's Day Offering.—(May be made by a child.)

This is the day when boys and girls are happy to share with other boys and girls around the world. In India and China and Japan, in Africa so far away, and Mexico, in Puerto Rico, South America and the Philippines are boys and girls who have no Sunday schools. Sometimes they have no schools or doctors when they're sick, or even food. So we are glad to share with them as much as we can on Children's Day.

This is the only day in the year when the church school boys and girls have a chance to share Jesus with the children round the world. We have brought our offerings today and we ask you all to add your gifts to ours. Do you want to help us tell the story of Jesus to all the children who have never heard?

Offertory Hymn.—"I Love to Tell the Story."

Offertory—

Benediction by the pastor

Missionary Organizations' Own Section

What About Missions?

WHAT do you think about missions? A great many people are asking this question these days and a great many articles are being written in an attempt to answer the question. But after all, it makes comparatively little difference what any outstanding leader may express as a conviction in an article or a public address. The real difference in what happens to world missions will be determined by what laymen come to think about missions.

For the purpose of helping individual Christians to understand the changing conditions and the fundamental problems in missions and to draw their own conclusions, a short course of study has been prepared by Arthur V. Casselman entitled, "Into All the World." This course has been approved for one of the A-level leadership training texts and students completing the study can, therefore, receive the unit of credit issued in connection with the new leadership training curriculum. Since accreditation is not required in connection with this course, it is very easy for any group of interested persons to carry on cooperative study of this problem.

Since Children's Day, June 1, is the day set aside for world missions in the Sunday school, why might it not be profitable for adult and older young people's classes to use the time between Easter Sunday and Children's Day for this special study? It would prepare for the Children's Day observance in the church. It would be a suitable study for a Sunday school class, for a special series of Christian Endeavor discussions, a mission study group, or for a special series of Sunday evening or mid-week discussion periods. The plan requires only five class sessions, though more time could be used to advantage. The study could be made by individuals, if no group cared to undertake it.

The author makes the following statement of the purpose and plan:

"The course has been prepared with certain definite objects in view. One is the presentation of some of the more important world facts about the mission of the Christian church which every intelligent Christian should know. Another is the leading of the student to form definite personal opinions, attitudes and convictions about missions. Still another is to encourage the student to do something definite about the world mission of his church.

"Each section begins with a short introduction as a sort of descriptive travel circular to persuade you to make a spiritual journey 'into all the world,' there to see for yourself a delightful and interesting country which the Bible calls 'the city of God'—a place, alas, strange and unknown to many church folk.

"Scripture references are supplied for each section. It is hoped that these will assure the readers that the modern mission of the church is a definite and continuous extension of the ministry of Jesus Christ and the early apostles.

"The most important part of the course is found in the questions. The purpose of these is to stimulate thought and promote discussion. Some of them may even provoke both! It is not intended that all these questions should be discussed in the class session. There are too many of them. The leader may select or a group of students may agree upon some leading questions to investigate and discuss more fully. However, the questions should form a part of the students' preparation for class sessions."

The book costs twenty-five cents and it contains many quotations from a wide range of authoritative sources which makes it a very valuable book. A booklet entitled, *The Leadership of Adult Mission Study Groups* by T. H. P. Sailer, priced twenty-five cents, would be very helpful to the leader or an instructor of any other mission study course.

These books may be secured through the Christian Board of Publication. Study groups desiring the leadership training credit, should register the class with the Department of Reli-

gious Education, 2700 Pine Street, St. Louis, Missouri, at which time report forms will be sent in order that credit may be issued.

IDA MAE IRVIN.

A Mission Study Class in Every Church

TWELVE hours a year for missionary education—is that enough? Is that all the time we can spare? How much can we hope to get in one hour a month, which totals only twelve hours a year, even when we attend every missionary society meeting in the twelve months? How much would we expect to learn about anything else in that length of time?

Have you been content to go to missionary meetings and let someone else present the information about our world enterprises and those who carry them on? Perhaps you have listened to excellent book reviews of the mission study or reading books. Of course, you have received information and been interested in world service but how deep an impression has it made upon your mind and heart? What we get by listening does not make the impression upon us that reading and personal discussion give.

Probably no one questions that greater value will come from a mission study class meeting at a regular time for six or eight consecutive weeks or in a Conference or Institute for several hours a day on several consecutive days. When a group of people organized for the purpose of real study each read the book and take an active part in its discussion, raising questions, forming opinions and undertaking to work out solutions, a fine type of missionary education is the result.

This year we have a number of unusually worth-while books for such a study. *Eastern Women—Today and Tomorrow* (the study book especially prepared for women's groups) contains important facts and significant trends which should be studied by every adult missionary society. *Christianity and Industry in America*, by Alva W. Taylor, has been the most popular book interdenominationally and has been used in a number of men's groups or groups of men and women combined. *Missions Matching the Hour*, by Stephen J. Corey, is also good for such groups. *The Christian Mission in America*, by Hugh T. Kerr, and *Builders of a New World*, by Robert Bartlett, have also been popular because of their timeliness in these days of chaos. Manuals or guides for the use of leaders have been prepared for each of these books.

The *Why and How of Missions* is well set forth in discussion courses recently published such as: *What Shall We Do About Missions*, by John Lobingier; *So This Is Missions*, by Harry Stock; *Into All the World*, by A. V. Casselman; *The Leadership of Adult Mission Study Groups*, T. H. P. Sailer. These, in a time of "rethinking missions," have their value.

A part of our national goal this year is 3,000 mission study groups and that means an average of one for every adult missionary organization. *Have you had your study class yet this year?* Participation in an interdenominational school of missions, a federated study class, a leadership training institute, a church school of missions, or a group studying missions or stewardship—any of these may be counted toward the goal. There are several ways in which it may be arranged, and you may select the one which best fits your situation.

There is yet time to have a Church School of Missions in six consecutive Sunday or mid-week church nights. This gives a chance for such study groups for all ages and the working out of an "all-church" project which has great value. Or perhaps you can plan a Leadership Training Institute or School at which time a course in Missionary Education such as 309 (Home Missions), or 308 (World Missions), may be offered. Or if you cannot have these accredited courses some one of the mission study books can be offered to those especially interested. There are many ways in which it can be done. The main thing is that you need and want a Mission Study Class.

HAZEL HARKER.

Programs for Adult Organizations

For the Leader of the June Program

Topic: The Church on the American Frontier.

My dear Leader:

TIME for the June program. "That just isn't possible," we all cry, especially if we are the leaders and had been thinking that our program was somewhere off in the misty future. But now we dare not delay a minute longer but must begin to make definite plans and line up the people who will help us put on this interesting program.

Ordinarily when we come to the June program we talk about the last program of the series. Well, we can't do that this time. It is the last meeting of this year and it is the last program outline in our *Year Book of Programs*. But you will recall that we planned the programs this year to continue an uninterrupted study up to the Sixtieth Anniversary of our organized women's work. That means the series runs from July, 1933, to October, 1934. See page 6 in the *Year Book* and refresh your mind as to the themes for the coming four months and to page 4 to help you recall the past eleven. In the earlier months of the year we gave several months to the study of some of our home mission fields. Then in January we turned to the foreign fields. For June we come back to the homeland study again. The glimpse of our foreign fields will be completed with the August program while this June program completes our review of the homeland work. I am saying this to you to impress it anew upon you so that you in turn will help the women of your group to see it. We do so need to see these programs in this sixteen months' study as a unit and realize that the purpose has been to review all the work that we have been doing through these years and also to see the history of the developing women's organizations. This June program is an especially good time to bring this up and impress it anew upon our groups.

Now this program which we are to lead—*The Church on the American Frontier*. The theme is lovely and I like the ideas which it calls up for us. The old days of geographical frontiers in our land are largely gone but there are still unexplored and unoccupied frontiers of service. If you were to go back to the old issues of the *Missionary Tidings* and the *American Home Missionary* you would be tremendously impressed with the appeals for the great unoccupied frontiers of the land. But the frontiers of today are no less appealing. And into today's frontiers the church is entering with the same zeal that was carried into those earlier frontier regions.

Notice how well the devotional theme

fits in. This devotional message is prepared by one of our home missionaries. Tell your group about her—it will help put a personal touch in the meeting.

As we study the "frontiers" as given to us in this program material we would do well to have a map before us and mark each one in some conspicuous way. The new Home Missions Map, "From Coast to Coast" will do, or any map of the United States.

The first frontier to be studied is the work among European people in this country, the Coke Regions of western Pennsylvania. In the *Program Packet* there is just one leaflet on this work, *Hyacinths to Feed the Soul*, but it gives a very vivid picture of the needs and responses there. If you want more about this work turn to that ever helpful book, *Survey of Service* and read Chapter V. Then the Special Day material for Easter carried some most interesting and up-to-the-minute information and pictures. (See later paragraph for other available material.)

The second frontier is the French Acadian work in southern Louisiana. One leaflet, *The Gospel in French*, is given in the *Program Packet*. You will find this helpful and revealing. *Survey of Service*, Chapter VII, will also help you. Also the Easter Special Day material, copies of which are probably in the hands of the Sunday school superintendent or some of the leaders of the adult department.

In regard to both the French Field and the Coke Regions the following WORLD CALL material should be remembered: 1934—April, p. 28; March, back cover page; 1933—March, p. 21; October, p. 26.

The next feature on the program is *Home Mission Churches, Yesterday and Today*. From this interesting leaflet should come the realization that home mission churches grow into strong self-supporting churches that in turn help other struggling churches. Three different stories are given and these might be handed to three different people to tell. Locate these on the map. How about your own church? If it was ever or is today a home mission church the story of it should be briefly told, or the story of any other home mission churches in your community.

The fourth feature is *The Church on the Frontier of Service*. This is a very unusual leaflet, the story of four different types of "pioneer" service, told by people intimately connected with the work. Have four people tell these stories, tell who wrote them and locate the places on the map. These are only samples of the many churches that are pioneering in needy frontiers in this

modern world. Are you familiar with that book, *Religion Lends a Hand?* It tells of unusual types of service rendered by churches over the land.

Christ in the Modern World, last of that series of articles, appears in this issue of WORLD CALL. Look for it, written by I. J. Cahill, executive vice-president of the United Society. *Through the Years* also appears as usual on page 38. *Lives that Have Counted*. You will find in the *Biography Set*, leaflets six, seven and eight, stories of Ray Manley, Mrs. Bessie Becket Rader, Mr. and Mrs. W. N. Armstrong, Mr. and Mrs. R. E. Dunlap and Mr. and Mrs. C. G. Stout. These stories will do us all good.

WORLD CALL has some splendid home missions material, in addition to that listed above on the French Field and Coke Regions. This ought to be recalled and if possible used at this time. 1934—April, pp. 5 and 14—splendid stirring articles that might have been written especially for this program; February, p. 20 reveals another frontier of service. 1933—May, pp. 5, 7, 11, 24. There are others, of course, some of a general nature and others that deal with home mission work not in the study for this meeting and therefore not listed here.

All this interesting material ought to make one of the most appealing and stirring of programs, one that will give everyone a new vision of the home mission task and its thrilling opportunities. I hope it will do all that for your group and make each one feel like entering more deeply than ever before into the missionary work of the church. We need that feeling during this closing month of the year and so it is that we need to try especially hard to make this an unusually good program. All set for the "finest ever" and good luck wishes from

Another Program-Planner.

For Your Fellowship Hour

June spells summer delights. You may want to have a luncheon for this last meeting of the year or an attractive fellowship period after the program is over. You may wish to make it a farewell reception for the outgoing officers or a combined honoring of the outgoing and incoming officers. This is one of the easiest months to do lovely things with little expense—decorations are for most of us to be had for the asking or the gathering. Refreshments, if any, can be most simple and yet pleasing to eye and taste. Graciousness and friendliness can always be had lavishly if you will. Let it be a delightfully friendly and warm-hearted hour.

Programs for Young People

Circle

(For Young People, Ages 18-24)

1933-34: *Now East—Now West.*

June Theme: *The Fellowship of the Church.*

Worship Theme: *The Faith We Live By—In Serving Together.*

Senior Triangle Club

(For Young People, Ages 15-17)

1933-34: *Open Frontiers.*

June Theme: *Crossing Frontiers With My Church.*

Worship Theme: *Trails Across Frontiers—Zeal.*

Intermediate Triangle Club

(For Boys and Girls, Ages 12-14)

1933-34: *New Friends in America.*

June Theme: *Vacation Friendships.*

Worship Theme: *Seeing Always the Best.*

Needs of Humanity

JUNE is the month for the final check on the work for the year. The leaflet *For the Leader* carries suggestions for summarizing the study. You will recall the program this year has guided us in consideration of the values of Christianity and the relationships of all God's people everywhere.

Some of the groups have expressed preference for the study of a country. We hope, however, the study this year will challenge every Circle member to an increased effort to make Jesus Christ known throughout the world. If these programs have helped us to see God's people, everywhere, with the same fundamental needs, should it not call forth our understanding and a desire to share more fully?

Use the suggestions in *For the Leader* in order that the entire membership shall recall the basis of the study and have the opportunity of selecting those things that shall become vital and meaningful in their own lives, as they express themselves in helping to build a Christian world.

By Way of Reminder

By way of reminder we would like to call to your attention that the missionary year closes June 30. Please be sure to see that all reports are mailed to your state secretary by that date. Also be sure, if you wish credit on your financial gifts for the missionary year closing June 30, that you mail your gifts before that date.

Builders of a New World

If you have not read the book *Builders of a New World* by Bartlett during the past year, we recommend that you secure it and read it during the summer months. This book has been and will be read and studied by many young people. It is timely. It is challenging.

Are You Going to Conference?

Some of you will be making plans for attending conference this summer. Why not enroll in some of the missionary courses which are offered? They will help you to be better prepared for service in your Circle and in your church. They will introduce you to major problems in the field of missions and guide you in discovering ways in which the church is serving and sharing.

Open Frontiers

I CAN hear some of you say, "This is June, and thank goodness, we are through with frontiers." Well, that all depends. If you are content to shut yourself out from the world and its needs then you may be through with frontiers. If, on the other hand, you desire to be familiar with problems and eager to share with people who live in this world, then frontiers will always remain. Do you recall our quotation "Frontiers are not East or West, North or South, but wherever a man fronts a fact"?

We are indebted to Dr. Daniel A. Poling for granting us permission to use his poem "Youth's Call to Youth" in our Program Guide this year. It has become meaningful to many of us. We print it here as a most fitting and appropriate pledge as we close our study.

Youth's Call to Youth

We are youth.

We are debtors to the past, heirs to the future and—

We must march!

We are Christian.

He is our Comrade and Captain—

We strive for the mark!

We are many—all races, all tongues, all conditions.

He is for each and for all. He will make of all one blood—

We follow in His train!

We are one.

He is our unity. He is our life. We are united though we are different;

We shall win through.

We are weak.

He is our strength. He is the might of our right—

We cannot fail if we are true!

We are now!

He is the world's only sufficient Savior. Civilization's ultimatum is Christ or chaos and—

We are the hope of Christ's plan!

We are youth!

We are Christian!

We are many!

We are one!

We are strong in weakness!

We shall win through!

Our time is now!

Make Christ King!

—DANIEL A. POLING.

Goodwill Messages

DID you listen to the Goodwill Messages that were broadcast on May 18th? The first message of this kind was sent by the youth of Wales in 1922. Before dawn over the most powerful British wireless station their message to the youth of the world was broadcast. It was repeated for them at 10:00 a.m. of the same day by the powerful station of the French government from the Eiffel Tower.

No reply came from anyone in 1922 nor was there any reply when a similar message of goodwill was sent out by these boys and girls of Wales the following year. However, replies began to be sent to them in 1924 and the number has increased from year to year. They have been sent from practically every country in the world and this year it is expected that millions of boys and girls and young people all round the world will take part in this exchange of goodwill messages.

The Committee on World Friendship Among Children last year invited the Junior High School students all over the United States to take part in preparing our reply to the message annually broadcast by the youth of Wales. All these messages were read and the best selected to be broadcast on May 18th as our Goodwill Message to the world. The Committee on World Friendship intends to bind into books the hundreds of messages which they have received and send them to Geneva to become a part of the World Peace literature assembled there.

Why not find the Message from the youth of Wales and the one chosen to broadcast from our own youth and read them as a part of the worship service for the June meeting?

Casting Up Accounts

June is the month when we cast up accounts to discover how much we have "gone over the top" in our financial aims for the year. If you discover that you have not quite enough in the treasury to meet your aim you have time to work out some special plan for bringing the extra amount needed. Individual pledges are the best and every Intermediate can save candy and picture show money for a few weeks in order to fulfill your obligation as a group. Remember, missionaries far and near depend on every one of us to "hold the ropes" while they give all their time and effort in telling the gospel story.

WORLD CAL Devotional Study of Missionary Societies

Theme for the Year: "Moments with the Master"

JUNE

"The multitudes . . . give ye them to eat"

Quiet Music: *Break Thou the Bread of Life.*

Call to Worship: "I am the bread that gives life. Your forefathers in the desert ate the manna and yet they died. But here is bread that comes down out of heaven, and no one who eats it will ever die. I am this living bread that has come down out of heaven." (From Goodspeed's Translation.)

Hymn: *Break Thou the Bread of Life.*

Scripture: Mark 6:34-37.

This incident in the life of Jesus came at the close of what we commonly consider a busy day in his life. Probably it was no more full than many of his days, but the gospel writers have given us more of the details. Jesus was heavy-hearted, having just learned of the death of John the Baptist. The twelve were returned from a ministry among the villages on which the Master had sent them two by two with power to heal the sick. His message was growing in favor and the crowds were coming and going so that they had not even time for meals. Jesus had said: "Come away by yourselves to some quiet place, and rest a little while."

Taking a boat they crossed the sea to a desert place but the crowd had followed so that it was not a deserted place when they pulled the boat to shore. As always our Master ministered to the needs of the people, forgetting his own weary body and mind. All day he healed and taught. The crowd grew until it numbered more than five thousand by evening time, when the disciples came, reminding Jesus that the people should be sent away that they might buy food.

How often our faith matches that of the twelve, while the Master yearns to see in our lives his faith and his compassion for the multitudes.

In our land are the multitudes hungry for the bread of life—multitudes that years ago and multitudes that recently have come to our shores. Some live in crowded places and some on the lonely frontiers. Color of skin varies, the languages they speak are many. They have found opportunities in this land to work and supply our needs for food, clothing, fuel and shelter. They have hoped to find in us new friends. They have hoped to give their children advantages of culture and education. Some have succeeded. An immigrant mother whose son is in one of our church colleges spoke of the fact with pride saying, "Only the rich could go to school in the old country. We poor folks had no time, no money for school, only learned what we learned at home." Some have found America far different from their dreams of it. They have found miserable places to live, long hours to work, unfair treatment at the hands of

employers, dangerous social contacts for their children.

Wherever the church has gone among them, carrying the bread of life which brings the more abundant life, there has been found a spiritual hunger and gratitude for the living bread.

Let us not say, "We haven't enough to give them—the multitudes are so great." But rather heed the Master's words—"Bring . . . to me," and know that in his hands, what may seem a small gift can care for a multitude.

Hymn: *Where Cross the Crowded Ways of Life.*

Prayer: Remembering our chosen fields of service in America; among the Japanese on the coast; the Mexicans in our land; the European immigrant; the Negro and mountain schools; the Yakima Indians and the frontier churches. Petition for courage and faith as we give them the "Bread of Life."

VERLA ROSS.

NOTE: Miss Verla Ross who prepared this devotional, is one of our splendid

group of home missionaries. Her field of service is the Coke Regions of western Pennsylvania where she shares responsibilities in Greene County with C. G. Aldrich while Ray Manley and Miss Ruth Boll carry on the work in Fayette County. She conducts church services, including the preaching (as also does Miss Boll), mission Sunday schools and Christian Endeavor societies, mothers' clubs, numerous clubs and activities for children and young people, vacation Bible schools, summer camps and conferences, libraries and reading rooms, calling—these are all a part of her full schedule.

"A convention address by Mr. Manley," she says, "first awakened interest in home missions. This desire for service was further strengthened by friendships formed and training received at Bethany College. While teaching in a Daily Vacation Bible School in the Coke Regions I saw definite opportunity for service." She rejoices in the opportunity to lead those among whom she lives and serves to the abundant and satisfying life in Christ and in the vast changes which come to these underprivileged groups. "The task never seems to be finished and opportunities for service multiply," she replied, when asked why she remained in the work. Taylorsville, Pennsylvania, is her home; Bethany, West Virginia, is her college and she taught school before taking up this work in the Coke Regions in 1924.

Through the Years

The Church on the American Frontier

THE records of the American Christian Missionary Society for 1858 carry this note, which is their earliest recording of home missionary evangelists sent out: "Brother W. W. Eaton has spent five months in Nova Scotia looking after weak churches and preaching the gospel to the destitute."

From the same records, 1858, we read: "Of the vast home fields your committees are of the opinion that Kansas, California and Texas have pressing claims upon us. All the information gathered in reference to these portions of our country give confidence that missionary labor may be made immediately and largely successful in saving many who are scattered about from discouragement and apostasy. Prudent, earnest, pious, brave men who can live, if need be, on coarse fare, preach in humble cabins or by the wayside, walk twenty miles to an appointment, swim rivers, cross marshes, endure summer sun and winter storms, condescend to men of low estate and in true wisdom, not in a base surrender of principle, become all things to all men, if by any means they may save some." (Work in Kansas was opened at Leavenworth early in the spring of 1859 by John O'Kane.)

Among the women of the Christian Woman's Board of Missions there was much discussion as to whether first to send workers into the great northwest or to

enter India. In the *Christian Monitor*, August, 1880, "It seems to me discreetest, wisest, best, to hear first the Macedonian cry for help that comes to us from the scattered disciples of the great Young West . . . before we undertake a mission in the far-off land of the East." . . . 1882, "The location of the western mission of the C. W. B. M. has been decided upon and work is to begin as soon as an acceptable evangelist can be found. . . . May the vision of a man on horseback going from place to place, gathering the golden sheaves, be speedily realized." In 1881 a man was sent to survey the conditions in Montana and in 1883 the first missionaries were located there. The distance from Helena to Deer Lodge, 45 miles, was reported as a great hindrance and the only means of travel "by staging."

At Cheney, W. T. (Washington Territory), Mrs. J. A. C. Merriman who became the first state secretary of women's work reported that A. W. Dean arrived the first of March, 1886, to serve as evangelist for Spokane County. On March 12, he began a meeting and by March 28 they had organized a church with 17 members and a woman's missionary society (C. W. B. M.) with eight members.

"It is difficult to realize," said the person who planned program materials in 1887, "what a vast extent of terri-

tory lies beyond the Mississippi and what opportunities it presents for missionary work. It is well for us to pause occasionally and consider, not our opportunities only, but our obligations and responsibilities touching the great west where the needs are so pressing and the laborers so few."

1900—*Missionary Tidings*—"Aims for 1900 for women's organizations, 100,000 women and \$130,000. Is it too high? What we ought to do we can do. If there ought to be 100,000 women in the auxiliaries they can be brought there. If there ought to be \$130,000 in the treasury it can be brought there. Already there are thousands of women throughout our land, looking forward and upward, rejoicingly waiting for any given duty which will lead to the accomplishment of our desires for A.D. 1900."

The *American Home Missionary*, 1911, says, "Fayette County, Pennsylvania, with Uniontown as its county seat, is the center of one of the greatest coal and

coke industries of America. . . . Here in 1909 Ray G. Manley began work under the American Christian Missionary Society and Christian Missionary Society of western Pennsylvania. There are 50,000 aliens living in this region for the most part in little camps of about 1,000 each."

Missionary Tidings, annual report, 1916, records work among the French Acadians in Louisiana, carried on by "Brother Evariste Heber, former Roman Catholic priest." From July 16, 1915, to August 29, 1916, he had baptized 708 and says, "I am all alone to take care of the work and whenever I go to preach I have to do the best I can to teach them. There are so many of them—all very poor, unable to study for themselves. I don't know how I will ever care for the work that I started." A small appropriation had been made to this work at the annual meeting of 1915, this being then the first official report of that work.

Echoes From Everywhere

No Unemployment Problem for Educated Women

Because of the unemployment situation in the West you will be interested to hear about the employment problem which faced our seniors at Ginling last June when they graduated. There were thirty-six members in the class and from January to June in their senior year I received eighty-seven letters inviting them to positions, that is, almost three positions were open to every member of the class. New professions are opening to college graduates in China very fast. Three of the members of the class went into social-medical case work which is a new profession. I suppose the time will come in China too when there will be more trained people than positions for them, but cer-

tainly it is not yet true as far as women are concerned.

Returning from vacation in the Philippine Islands last summer I visited Ginling graduates in the cities of Hongkong, Swatow, Amoy and Canton. In all I saw twenty of them. Many of these alumnae are holding places of responsibility as heads of schools.

Nanking, China. MINNIE VAUTRIN.

A Church With a Conscience

Ten per cent of our church and Bible school offerings is set aside for missions—not including special day offerings, in spite of a monthly debt.

Florence, Arizona. OTHO C. MOOMAW.



First graduates to have all their training in University Hospital Nurses' Training School, Nanking, China

In Memoriam

Mrs. Mattie Hedges Myers, February 14, 1934, Lexington, Kentucky. Sister of the late Charles Preston Hedges of Africa and an ardent worker for missions. Age 62.

Mrs. J. F. Kidwell, January 29, 1934, Loveland, Colorado. Devoted and faithful member of missionary society and church.

Mrs. H. L. Judd, February 23, 1934, Sedalia, Missouri. Loyal to the church and active in every department. Former WORLD CALL secretary.

Mrs. Ada Haynes, February 12, 1934, Gerlaw, Illinois. Member of missionary society for thirty years. Age 68.

Mrs. B. L. Murphy, February 11, 1934, Hood River, Oregon. President and member of missionary society for many years. Age 71.

Mrs. J. V. Barker, December 26, 1933, Petersburg, Virginia. Faithful member of First Church.

Mrs. Warren Dennis, February 23, 1934, Georgetown, Kentucky. President of missionary society for many years and loyal to all the work.

Mrs. Lucy Willett, July 31, 1933; Mrs. Ida D. Hall, September 17, 1933; Mrs. J. P. Berry, December 3, 1933; Mrs. Carrie Lowe, December 11, 1933, all of Covington, Kentucky, members of Madison Avenue Church and faithful in every department.

Mrs. Lucinda Anaple, Toledo, Ohio, February, 1934. Devoted member of church and missionary society of Central Church.

Mrs. Augusta Duffee, Athens, Ohio, December 25, 1933. Devoted member of the church. Age 77.

Mrs. N. K. Alderman, Athens, Ohio. Active in all church work and missionary group leader for years.

Mrs. Edward E. Clark, Mount Sterling, Illinois, March 16, 1934. Treasurer of missionary society for twenty years.

Mrs. Mary Shedd, Hannibal, Missouri, February 14. Devoted member of Hannibal Church seventy-nine years. Organized woman's missionary society in 1880 and member continuously since that time. A sister, Mrs. George Anderson, died two days later and a double funeral service was held.

T. S. Miller, March 24, 1934, St. Louis, Missouri. Elder and active worker in Union Avenue Church.

Mrs. David D. Haynes, Feb. 12, 1934, Gerlaw, Illinois. Devoted to every department of church work for almost a half-century, particularly faithful to our missionary interests.



The missionary society of the church at Jackson, Mississippi, celebrated its anniversary this year with an Oriental Tea, held in the parlors of the church. We reproduce one corner of the room and an inset of Mrs. J. B. Lehman as she presided at the tea table.

A Busy Month in Africa

During the month in which we held three institutes in the Ngombe district we dispensed medicine, sold many school books, school supplies and Bibles, examined individually about eighty school children, besides many in groups, held services in twenty-four villages, collected 3,793.65 francs (\$172) offerings from our Ngombe Christians and turned it back into the pay for teachers and evangelists for their fifty-five villages. We married sixteen couples and baptized ninety men, women and children.

MARY SUE HAVENS.

Bolenge, Africa.

Jubilee Anniversary

At Central Woodward, Detroit

Wednesday, March 7, about 200 members and friends of Central Woodward Missionary Society, Detroit, Michigan, gathered about artistically decorated luncheon tables in the church dining room. A birthday cake with fifty candles told why—the society was celebrating the 50th anniversary of its organization. In this society are members from four former Detroit churches—Central, Woodward Avenue, Grand River Avenue and Plum Street. At least four charter members of the original Central Church auxiliary were present. Miss Caroline Campbell, daughter of the late Mrs. Colin Campbell, one of the organizers of the society, in cutting the birthday cake, expressed the wish that those celebrating the Diamond Anniversary may be “as happy, consecrated and devoted to the work and to one another as we are today.”

MARY E. OLIPHANT.

Detroit, Michigan.

On the Air In Fargo

I spoke in Lenten service at Roxy Theater and was on the air six mornings over WDAY. Pre-Easter prayer services at the parsonage were the best attended in my ministry here. Mrs. Shaw has also spoken over WDAY two or three times during the month.

I have been asked by the Fargo Council of Religious Education to teach a union class in Congregational church on the Life of Christ, which I will do.

A. G. SHAW.

Fargo, North Dakota.

An Impossible Situation

Mrs. Springer goes home this spring and will leave the Mungeli hospital with no trained missionary nurse, as there is no one who can be sent to take her place. For two years or more the mission has been calling for more nurses. How can they be sent when there are no funds to send them? Just what Dr. Rambo will do, we do not know, but 777 operations in a year surely call for a trained nurse to help.

JENNIE V. FLEMING.

Mungeli, India.

Easter at Livingston, Tennessee

The church at Livingston enjoyed a wonderful Easter with appropriate services. A sunrise service at 6:30 was well attended in spite of the fact that the dormitory boys and girls were home for the week-end. The climax came at the close of Sunday school. It was Decision Day and ten boys and girls, as well as one

adult, made the Good Confession. After the morning service a dormitory student who had returned earlier than the others added her confession to the other eleven. The evening service was entirely musical and was rendered by our own choir assisted by three members of the other churches of our community.

In just four more weeks the Academy will graduate a fine senior class and then students and teachers will leave us.

MRS. R. B. HURT.

Livingston, Tennessee.

Baby Clinic Popular

Miss Major writes that the baby clinic which Mrs. Corpron with a woman doctor and a group of nurses is conducting at the Social Center in Luchowfu is apparently meeting a conscious need in the community. When 100 babies had been registered in the first few days, it was decided to open another clinic in one of the hospital buildings in order to divide this crowd and relieve congestion. The new clinic is running with good attendance and the original clinic has maintained its full quota. The staff is lengthening its clinic hours in order to meet the increasing need. The bathhouse for women which the Luchowfu station conducts served 561 during the month of January.

Lucky Ashwali Bai

For ten years the Haileyville, Oklahoma, women's missionary society has supported a Bible woman in India. At present there are only seven members in the group but half the amount for Ashwali Bai's support is already paid.

Haileyville is a railroad town and the population changes. The missionary society itself was organized in 1912 with forty members. But while the membership has decreased the society's interest in foreign missions has never waned.

MRS. R. N. HILLARD.

Oklahoma City, Okla.

Hidden Answers

1. What new stamp is to be issued in May?
2. How did wealth affect one man?
3. Who established Christianity in New Zealand and when?
4. What purposes dominate the Oxford Group Movement?
5. What prominent layman among the Disciples has died recently?
6. Tell Mr. Elsam's story of an Indian Christian.
7. How many boys have graduated from the Boys' School, Tokyo, Japan, in twenty-five years?
8. What of the unemployment situation among trained Chinese women?
9. How old is Japanese Christian Institute?

Station UCMS Broadcasting



Bryce Everton Smith and Laurretta Ann Baker

These attractive youngsters are cousins. Bryce, the son of Mr. and Mrs. Everton Smith, was born in Lotumbe; Laurretta, daughter of Dr. and Mrs. Donald H. Baker, went out to Congo when less than a year old. The head decorations are a native-made basket and its lid.

WE ARE sorry to learn that the home of Faith McCracken and her family at Dinuba, California, was burned to the ground February 8. Clothing and household necessities were also destroyed. Miss McCracken has just returned home on furlough from Africa and lost also her prized souvenirs from Congo.

A marriage of interest to WORLD CALL readers is that of Miss Florence Alexander, only daughter of Mr. and Mrs. W. B. Alexander, at present in Indianapolis on furlough from India, to J. Edward Moseley. The bride is a graduate of Hiram College, the groom of Spokane University, and both are now studying in the University of Chicago. The ceremony was a candlelight service, March 24th, in the home of Mrs. D. O. Cunningham, formerly missionary to India, the editor of WORLD CALL officiating. Mr. Moseley's older brother, W. G. Moseley, is director of religious education for the Northwest Area, under the United Society.

We have always felt that one compensation to missionary families for their sacrifice in separation from their children is to be found in the later records of those children. The J. G. McGavran family is one example. Dr. Edward G. McGavran, the second son, was recently elected to Delta Omega, honorary fraternity of public health, Harvard Chapter, Harvard Medical School.

Miss Joyce McGavran has been elected to membership in Sigma Xi, national honorary scientific society, for having successfully demonstrated her ability to carry on independent investigations of a high order. She graduated from Oberlin College, taught three years in the woman's college of Western Reserve University and for two years has been in Yale studying pharmacology in the School of Medicine.

And everybody knows that Don McGavran is one of our outstanding missionaries in India, while Miss Grace McGavran is head of the missionary education department of the United Society.

Word has come of a serious automobile accident to Mrs. Bess M. Reese, state secretary of District of Columbia, two months ago, which injured her right hand so seriously that entire loss of its use was feared. Dr. G. J. P. Barger, retired missionary from Africa, has taken care of Mrs. Reese and she feels that he "has almost worked a miracle" in saving her hand.

Miss Emma Lyon, who retired from active service after forty years' service with the Girls' School in Nanking, China, is spending some time in Korea with a cousin before returning to America.

Dr. and Mrs. Richard F. Brady of Nanking, China, have moved into the residence formerly occupied by Miss Emma Lyon. A wall now divides the residence from the school compound. Miss Cammie Gray occupies the lower floor of the mission property across the street from the school.

We learn of the arrival of an eight-and-a-half-pound baby boy in the home of Mr. and Mrs. Ray Peterson of Lima, Ohio, March 3. Mrs. Peterson was Ruth Ogden, daughter of Mrs. Minnie Ogden, formerly of Batang, West China.

Miss Martha Bateman and Mr. and Mrs. Virgil E. Havens, will be leaving Africa soon for furlough in America.

Miss Dale Ellis and Miss Marie Serin, will sail from the Philippines on April 4.

The many friends of Miss Elizabeth Jameson, secretary to F. M. Rogers of the National Benevolent Association, and for so many years at Headquarters in Missions Building, but now of St. Louis, will regret to learn that she had to undergo an operation recently. We are glad to report that she is making good progress toward recovery.

For the devotional service at the opening of the executive committee meeting at headquarters, April 10, Mrs. J. Allen Kirk of Louisville, Kentucky, used the Sixtieth Anniversary Worship Program prepared by Miss Lucy Mapes, commemorating the day upon which Mrs. Caroline Pearre conceived the idea of an organization of women for missionary service. The program had been used earlier in the day, at the regular chapel service and was used by missionary groups around the world.

Mrs. Ora Leigh Shepherd, head of missionary organizations department, has assumed new responsibilities by becoming grandmother to a young man who arrived in the home of Mr. and Mrs. D. L. Mansell of Canton, Ohio, April 9. Mrs. Mansell was, before her marriage, Virginia Shepherd.

It is with deep regret that the resignation of Dr. and Mrs. E. B. Pearson as missionaries to Africa, is accepted. Dr. Pearson went first to Liberia in 1914 and to Congo a year or two later. Mrs. Pearson went to Congo in 1918. They find it necessary to remain at home to educate their children and Dr. Pearson is practicing medicine in Eureka, Illinois.

C. A. Burch, of Nantungchow, China, has been elected treasurer of the China Mission to succeed Edwin Marx, who is returning home on furlough. James McCallum of Nanking, succeeds Mr. Marx as secretary. In Argentina J. D. Montgomery succeeds Normal Ward as treasurer.

Leslie Matson, who came home because of the necessity of closing the work in Jamaica, has accepted a call to the church at Princeton, Illinois. Ira D. Crewdson, who was called home from Japan for the same reason, passed through Indianapolis recently with his family en route to Cape Girardeau, Missouri, where he assumes the pastorate of the church.

Mr. and Mrs. W. H. Fonger, who have labored so sacrificially in the mountain districts of the Philippines, are moving to Manila where Mr. Fonger has become secretary of the American Bible Society. This is still another case where the work had to be closed.

Mr. and Mrs. Virgil Havens of Bolenge, Africa, are on their way home for treatments for Mrs. Havens and Eleanor Jean, who have not been well for some time.

Commencement day at Livingston Academy, Livingston, Tennessee, is April 27, and the exercises at Hazel Green Academy, Hazel Green, Kentucky, will extend from May 20 to 22. Grant K. Lewis has been asked to speak at both places. Jarvis College, Hawkins, Texas, will have its commencement May 30, with Stephen J. Corey to deliver the address and Southern Christian Institute Commencement will be May 29.



Mr. and Mrs. J. D. Montgomery and Anna Kate, who returned to South America recently

Program Helps for Leaders of Children's Groups

Making the Most of Opportunities

SOON school will be dismissed for the summer, or perhaps yours is a community in which the children are already free for several months of vacation. A Vacation Church School will be more valuable this year than ever before. Boys and girls who have had less than usual this year will need its happy experiences. They need, also, to discover that boys and girls in other parts of the world lack many things to make life worth living. For this reason not only do they need Vacation Church School but they also need carefully planned missionary education in that school.

This year our Children's Special, the Day School at Lotumbe, Africa, has a strong appeal. What could be more interesting than to learn about how the children on the Congo live, what they do, something about their school experiences! The Children's Special Packet on Africa contains suggestions for the leader in guiding this study; stories and other source materials; directions for making an African village, for having an African party and other projects; also a poster sheet of pictures printed on our mission press at Bolenge, Africa. For groups who have already been using this packet we will supply upon request additional material of various kinds.

For groups who do not want to use the African Special for the Vacation Church School we have other special packets such as: The Internado, Aguascalientes, Mexico; The Luchowfu Hospital, China; a general Home Missions Packet. Write today to the Missionary Education Department, United Christian Missionary Society, Missions Building, Indianapolis, Indiana, for materials, sending ten cents to cover postage.

Children's Day Is Coming in June

In your workers' conference this month you have already begun to plan activities and projects looking toward Children's Day and its sharing with the children around the world. The manual, *Jesus the Friend of Everyone*, will be furnished to you through your pastor or church school superintendent. If not, write in for it and for any other materials we can furnish and make use of the pictures in the March number of *WORLD CALL* and all the "King's Builders Section" of *Junior World*. Be sure to use the postal suggestion in the manual and the individual offering boxes which are yours for the asking. You will discover a distinctly educational value in giving when it is sharing with boys and girls we have come to know and love.

Program Helps for Children's Leaders

Material for the May 6 meeting was given in the April 1 issue of *Junior World* in the "King's Builders Section," and the "Helps for Leaders" for that same meeting were in the April *WORLD CALL*.

May 13—Lending a Hand at Home

Since this is Mother's Day, you will doubtless want to acquaint your group with the history of the day.

Mother's Day originated with Miss Anna Jarvis, a Philadelphia school-teacher. The superintendent of her mother's Sunday school in a Virginia town asked Miss Jarvis to arrange a service in memory of this dearly loved mother. As Miss Jarvis planned this service, the idea of a special day to honor Mother grew. She wrote to many prominent men about it. Some were little interested and others were eager to help. Newspapers wrote articles about it and finally in 1912, Congress on the Saturday before Mother's Day passed a bill to have the flag displayed on Mother's Day. President Wilson sent cablegrams to all the American Consuls in foreign countries stating the action and the flags were displayed the next day.

Now there is a Mother's Day International Association in Philadelphia which has as its purpose the extending of a Mother's Day observance to every country. It is observed in Australia, England, Scotland, Ireland, Germany, Belgium, Denmark, and all our foreign possessions.

The carnation was chosen as the flower because of a bed of white pinks which Miss Jarvis' mother had and which she loved so much. Then too the carnation represents humility—it grows day after day without a lot of coaxing or attention. When a carnation dies, the petals do not fall but fold about the heart of the flower—just as Mother folds to her heart those she loves.

God thought to give the sweetest thing in His almighty power
To earth, and deeply pondering what it
Should be, one hour
In fondest joy and love of heart, out-
weighing every other
He opened the gates of heaven apart
and gave to earth a Mother.

May 20—Our Church in Wema

The Africans are a very superstitious people. One of the missionaries writes that in a certain African village there were crowds of people who had come to that village to secure the blessings of a certain charm which was more powerful than any ever known. One of the requirements was that all other charms were to be given up. If they were not, the person still in possession of one would most cer-

tainly pay with his life. No one in the Congo ever dies a natural death. Death is always due in their thinking to some enemies' charms. So there are always new attempts to make a certain charm stronger than all others. But with the knowledge and acceptance of Christ this completely changes.

It is your task, as a leader, to help your group to really understand the value of Christ and his teachings in this Congo Mission field, and to make your group thoroughly acquainted with the missionaries and the work being done. Keep your blackboard always before your group and have listed on it the mission stations studied and the outstanding things to be remembered about each one. Be certain to list the missionaries and what you know of the work each one is doing so that your boys and girls will feel near to them. It is your privilege to help your group grow into a future missionary-minded group of young people.

There will be only one other service in these African studies. Whatever project your group is working on—the scrapbook, the map or the African village—should be completed this month.

May 27—Beautiful Things in Nature

In this lesson you and your group of boys and girls are going to think and talk about God's beautiful world. Get your Juniors to feel the glory of God's wonderful gifts of nature to us. Just as we do not give ugly things to those we love, neither does God choose other than the beautiful for his loved ones. As you talk about the flowers, the trees, the stars, etc., help to develop the feeling that God is very wonderful to be able to do such things for us. There are some good nature pictures which you might have before your group. Discussion might be centered about these.

Let your group sing, "This Is My Father's World." Take up one stanza of this song at a time and help them discover its meaning. The first two tell us that we can see God in this beautiful world. How? How does God speak to us in nature? What are some things that remind us of God? The last stanza tells us how we see God in people. How?

June 3—Being Like Christ in His Forgiving

In most places the summer vacation is on and the children are playing together day after day. And one thing Juniors must learn is to forgive. Instead of "I'll get even," help your juniors understand that they must say, "Let's be friends." Help them see that Jesus always was ready to forgive—even when he was on the cross—and if they are to be Christian boys and girls, they must be forgiving boys and girls.

A New Deal for the Rural Church

(Continued from page 25.)

The third problem of the religious life of our rural people is that of the divided church. The sin of division is found in its worst form in the towns and villages of the land. The Rural Church Commission would have to study this problem afresh with all the facts of the deplorable situation before it. A positive attitude rather than the negative one of the hammer and tongs style of evangelist is essential to any success in doing away with the evil of the sect-cursed villages and towns. An interesting and almost absurd fact is that our Commission on Christian Unity like the Rural Church Commission has not one rural minister or rural church layman upon it. The people of our country communities are far more willing to be led by those who see their problems from within their circle rather than by those who see them from a distance.

Here then are three vital problems that must be attacked in a courageous way by our Rural Church Commission. The most wonderful thing about Christianity is that it is a living religion. This fact assures that guidance to consecrated men and women will be given by the Spirit of the loving Christ as they work on the problems that concern the kingdom's ongoing.

Spring Term in Our Colleges

(Continued from page 31.)

of the Bible to alumni and friends of the institution. He is very anxious to have an up-to-date record of the names and addresses of the alumni and former students. No information is more valuable to the institution than a correct list and present addresses of its alumni.

Dr. Braden continues his record of incessant industry for the two colleges over which he presides. He has held several revival meetings, recently closing one at West Palm Beach, Florida. When in Lexington he spends his mornings on the campus, but nearly always his afternoons are given to cultivating the field of these institutions.

Disciple Divinity House

Disciple Divinity House students come from every section of the United States and various foreign countries. The records show representatives from all of our Disciple colleges and from many of the state universities. A tabulation covering the last five years shows a total of seventy-five different colleges and universities represented by Disciple House students, as follows: Drake, 25 students; Butler, 22; College of Missions, 18; Eureka, 18; Hiram, 16; Transylvania, 14; Yale Divinity School, 14; Cotner, 11; Bethany, 10; Texas Christian, 8; College of the Bible, 7; Columbia, 7; Culver-Stockton, 7; University of Chicago, 6; University of Kansas, 5; Vanderbilt, 5; Boston, 4; Johnson Bible, 3; Auburn Theological, 3; Oberlin, 3; Phillips, 3;

Southern Christian Institute, 3; Union Theological, 3; University of Nebraska, 3. The following were represented by two students each: Spokane, Illinois, Wesleyan, Milligan, DePauw, Lynchburg, Syracuse, Washington, University of Texas, and University of Missouri. Forty other colleges and universities had one representative each.

Many inquiries are being received concerning the scholarships offered by the Disciple Divinity House for 1934-35. Fifteen men are receiving scholarships during the current year.

The Disciples Club which meets each Thursday at six o'clock for dinner and a program, continues to fill an important place in the lives of the students. Recent programs have included the following: "The Disciples of Christ in Canada," by Miss Kathleen MacArthur; "My Personal Experience with the Bible," Professor S. C. Kincheloe; "Faith in a Time of Social Chaos," Harold E. Fey, editor of *WORLD CALL*, "The Outlook for Missions," Mrs. W. B. Alexander; "German Christianity and Political Totalitarianism," by Professor Wilhelm Pauk; "Discrimination Against Jews in Employment in Chicago Offices," by Alfred L. Severson.

Eureka College Notes

The staff of *The Eureka Alumnus* is busy just now working on the material for a new alumni directory. It is the ambition of this staff to have a much more complete directory than ever before. The desire is that the directory shall carry not only the name and address of the alumnus, but also a record of his advanced training, occupational record since graduation, date of marriage, name of one to whom he is married, and names of children.

The class in Church Administration this semester is doing considerable laboratory work in addition to the theory of the course. Professor Aylsworth has secured the cooperation of C. C. Carpenter, pastor of the Central Christian Church of Peoria, and Chester B. Grubb, pastor of the First Christian Church of Bloomington. The members of the class visit these two churches where these experienced ministers show them the inside workings of their organizations. The prospective ministers are finding this a most useful course.

George W. Gunn, professor of voice, has his cast working on the opera "Martha" which is to be presented this year. The opera is one of the high lights of the year in Eureka, and this year's production bids fair to meet the expectations of all music lovers.

The dramatic department is again working on the religious play, "The Rock," to be presented in the churches of the state. Last spring many churches saw this play and the demand was so great that it is being offered again this year.

On March 9 the many friends of Mr. and Mrs. J. F. Rosborough had the great pleasure of extending congratulations to

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this fine couple on the occasion of their fiftieth wedding anniversary. Their children had arranged a reception for them at Lida's Wood, and friends from far and near came to Eureka to be with them on this very happy day. Two of their children, Jeanne of New York City, and James of Aruba, Dutch West Indies, could not be here, but the other children, O. A. and Dr. Paul of Chicago and Mrs. Mary Bair of Kentland, Indiana, were present.

Dr. Elizabeth Paschal, professor of economics and sociology, was on the program of the meeting of the State Ministerial Association of Indiana, held in Indianapolis February 13. Dr. Paschal's topic was "The Changing Social and Economic Order and Its Challenge to the Church."

Dr. Paschal came to Eureka this year, having just taken her doctorate at the University of Wisconsin. Her thesis entitled "The Worker's Equity in His Job" is being published in the *American Federationist*. Two sections have appeared in the December and January issues of that journal and more is to follow later.

On Tuesday evening, March 13, about sixty alumni and former students in and about Decatur met for their annual get-together. The meeting was held in the Central Christian Church, the dinner being served by the ladies of that church.

The program centered around The Eureka Plan, as the alumni and friends of the college are asking for more information about this venture in education.

Texas Christian University

A state-wide faculty conference on "Moral and Religious Values" was held at Texas Christian University March 23 to 25, under the auspices of the Southwest Council of Student Christian Associations.

The purpose of the conference was to secure the counsel of interested faculty members as to the best way to foster moral and religious values in the colleges and universities of Texas.

About 40 Texas universities, colleges and junior colleges sent delegates to the conference.

The summer session of Texas Christian University this year will be twelve weeks long, instead of the customary nine weeks. The session will be divided into two six-week's terms, the first extending from June 5 to July 14, and the second from July 16 to Aug. 25.

Work will be offered by nineteen departments. Special attention will be given to courses of contemporary interest, such as, "New Deal Legislation," "Literature of the Southwest," "Current Tendencies in Religion," "Curriculum Building."

For the seventh consecutive year the Horned Frog Band of Texas Christian University is playing the evening concerts at the Southwestern Exposition and Fat Stock Show here. A 35-piece band, directed by Professor Claude Sammis, is being used this year.

Girls who want to marry Texas Christian University boys had better not smoke or drink.

At least that seems a fair conclusion, judging by the results of a referendum conducted by *The Skiff*, T. C. U. student newspaper.

Almost exactly 75 per cent of the boys stated that they would not want to marry a girl who either smoked or drank. An additional 5 per cent voted to permit smoking, but turned thumbs down on the drinking.

Dr. Jerome S. Smiser, B. S. '28 and M. S. '29, Texas Christian University, has been appointed to a traveling fel-

lowship by the Belgian Relief Commission.

The fellowship is one of a limited number granted each year to young professors in American universities. Dr. Smiser's grant provides for a year of study and travel in Belgium, with headquarters at the Royal Museum at Brussels. He will make a comparative study of cretaceous fossils of Texas and Belgium.

Thirteen concerts in thirteen different cities were given by the Men's Glee Club of Texas Christian University in its annual spring concert tour, April 8 to 19.

Names of 111 seniors appear on the unofficial list of candidates for graduation in June. The list of candidates for the August commencement contains the names of thirty-one additional seniors. Plans are under way to expand the annual Senior Day into a Senior Week this year, the tentative dates being May 28 to June 3, inclusive. The baccalaureate sermon for the June class will be preached in the University Christian Church on the morning of Sunday, June 3. Commencement exercises will be held al fresco on the campus at 7:30 p.m. Monday, June 4.

The annual one-act play contest was won by "A Minuet," a miniature from the days of the French Revolution. The play will be entered in the state contest to be held this year at Lubbock.

Dr. Guy Inman, T. C. U. alumnus, spoke in chapel and held student conferences on the campus March 28.

The T. C. U. exhibit booth at the annual Southwestern Exposition held in Fort Worth was the center of much attention. "Blue lightning," produced from a Tesla coil capable of producing 500,000 volts of electricity, was one of the chief items that attracted the crowd. The coil was constructed by students.



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No Sleeping Giant Now

By C. A. Burch*

WE ARE glad for once to chronicle something outside the political and military sphere as the event of the month in China. We so hail the opening to traffic of the 103 mile Kingwa-Yushan section of the Hangchow-Kinagshan Railroad on December 28 as encouraging evidence of progress in China. The entire railway, of which this section forms an important link, was projected and planned by Chinese engineers and is being built with capital furnished by Chinese banks.

C. Y. Tu, chief engineer and managing director of the railway, is a graduate of the Cornell School of Engineering, 1932, with practical experience gained from service on the Delaware & Hudson and Peking-Mukden railway systems. Four heads of departments under him are also graduates of American engineering schools.

This railroad is the first in the world to use light weight rails of only thirty-five pounds to the yard for standard gauge track, thus reducing cost of construction by \$25.00 per rail. Its freight cars are of fifteen ton rather than forty ton capacity, as on other Chinese railroads. A further saving was made possible by building the road bed to a width of thirteen instead of twenty feet. Private buildings and temples along the line were converted into

stations at a low cost. The resulting cost per mile of the newly built section is only U. S. \$20,000.00, which is some three or four times less than that of other Chinese lines.

The new section taps a fertile region of Chekiang and Southeastern Kiangsi, and will eventually connect with the Nanchang-Kiukiang Railroad at Nanchang. The Hangchow-Lanchi section, opened March 6, 1932, already has a monthly revenue of Yuan \$120,000.00 with gross earnings of \$50,000.00. Eighty-five per cent of the revenue comes from the passenger traffic but the freight returns are increasing steadily.

Newspapers and magazines have devoted so much space to floods, famines, bandits, civil strife and Japanese encroachments in China that it may be well to record the fact that during 1933 the government constructed 322 kilometers of railway and 40,666 kilometers of highway. During the same period the China National Aviation Corporation inaugurated the Shanghai-Peiping and the Shanghai-Canton air routes and extended the Shanghai-Chunking route to Chentu. The total miles covered in passenger service was 819,693; in airmail service, 571,912. The total of passengers carried was 2,349 and of airmail, 40,767 kilograms. An item in the *China Press* says that China's total import of airplanes shows a 600 per cent increase over last year, with the U. S. A. as the leading source of supply.

For the Church School Worker

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Des Moines Convention Committee, page 32.

*Missionary to China.

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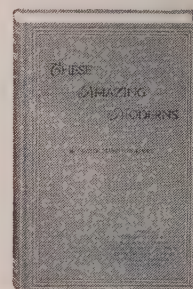
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Sunday Schools	53,341.41	47,444.66	3,756.79*	72.07	48.11
Christian Endeavor Societies	2,624.81	13.28	129.10*		
Missionary Organizations	222,867.67	2,957.47	3,145.61	622.66	221.41
Individuals	18,905.45	6,524.81	774.87	2,250.45	1,496.80*
	\$399,120.22	\$64,982.44	\$ 7,307.79*	\$ 4,327.81	\$ 409.00*

From Miscellaneous Sources

Bequests	\$ 8,140.50	\$ 1,500.00	\$ 4,563.01*	\$ 550.00	\$ 538.32
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Interest (Old Societies)	21,210.97		3,999.47		
Gifts from Old Societies	21,227.62	14,075.77	4,548.73	1,657.04	11,038.22*
Home Missionary Institutions	51,572.38		16,874.57		
Benevolent Institutions	20,420.65	19,286.91	1,782.67*		
Annuities				9,065.00	3,347.65
WORLD CALL Subscriptions and Advertising	23,498.83		4,515.74*		
Literature	14,516.26		2,073.91*		
Miscellaneous	24,439.73	160.00	531.75	3,217.61	8,421.95*
	\$225,580.78	\$35,022.68	\$ 6,717.42	\$17,016.94	\$15,373.38*

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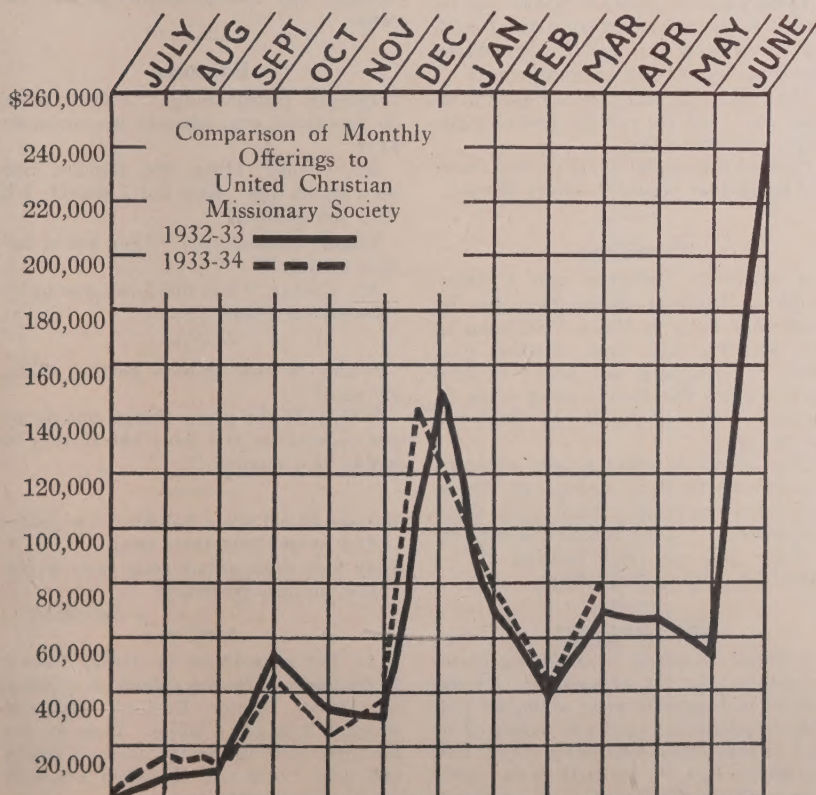
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The Last Page

Which?

Like the hissing of a serpent
Is the gossip from your tongue.
By the venom of ill-speaking
Can a whole life be undone.
But you have the choice of building
With the utterance of your words
Temples holding only beauty
And the singing of the birds.

—ALLEN MUCKLER.

San Francisco, Calif.

The life and lure and urge and power
Of life make joyous every hour,
Every instant is a gay
Adventure, every passing day
Is a world we may explore;
Every face and open door
Leading out to lands unknown!
There's so much to find and be,
Give and have and seek and see,
Hear and touch and taste and know,
Life, life, life! I like you so!

—MARY CAROLYN DAVIES.

Angry Motorist: "Some of you pedestrians walk along as if you owned the streets."

Irate Pedestrian: "Yes, and some of you motorists drive about as if you owned the car!"—*The Mueller Record*.

Winston Churchill while in New York told this one: A man lecturing on the subject of "Fear," said: "Only those who have been aroused from sleep by the cry, 'Man overboard!' can fully realize its terrible meaning."

"That isn't quite so," said a little man in the audience. "I heard it once while I was on a voyage, and I realized it more than anybody."

"You couldn't," objected the lecturer. "You might think you could, but you couldn't."

"Oh, yes, I could," persisted the little man. "I was the fellow who was overboard."—*Boston Transcript*.

NRA

Donald has been taught to say grace at the table and is very proud of the accomplishment. He is also interested in the radio programs and listens especially to the announcer.

The other day after saying grace he added:

"We are members of the NRA. We do our part. Amen."

He had heard so many programs completed with that phrase that he thought it the proper thing to say.

A contemporary says, "Judging from some public prayers we have heard from some of our preachers we are inclined to believe they have the wrong interpretation of Paul's admonition to 'pray without ceasing.'"

Thou Sendest Them

(Our Returned Missionaries)

O you who come with morning in
your eyes,
Your heart a fire that burns in all
your speech,
Your faith a sentient thing whose
upward reach

Takes hold of God's eternal verities,
Evangelists to the Church are you to-
day—

The Church that having ears has
never heard

The deeper message of the Living
Word,

The message that you live and teach
and pray?

God of the races, black and brown
and white,

Shaping our shameful failures to
thy plan

"Thou sendest them to us" who
bade them go;

To bring our blinded eyes the gift
of sight

That sees the world-wide brother-
hood of man;

Ours be the vision, God, we need it
so.

—GRACE F. GUTHRIE.

Hereford, Texas.

Three-year-old Nancy's father had installed a new radio. Nancy listened with rapt attention to everything—music, speeches, and station announcements.

That night she knelt to say her "Now I lay me." At the end she paused a moment, and then said:

"Tomorrow night at this time there will be another prayer."—*Stray Stories*.

Crackling

A California authoress sent a manuscript to Ambrose Bierce with the request that he give her a "criticism in one sentence and drop further comment." Something was heard to drop up and down the Pacific coast when he replied: "The covers of your book are too far apart."

This brings to mind a deft acknowledgment of William Makepeace Thackeray upon receiving a book from a notorious hack: "Your volume has arrived. I shall lose no time reading it."—*Cumberland (Md.) Daily News*.

The Language

A board secretary in dictating correspondence used the expression: "I am writing in regard to your bi-lingual language conference," and was surprised to read in the transcribed letter which was laid before him, "I am writing in regard to your vile English language."—*Selected*.

Mary Roberts Rinehart, writing in *My Story* about her resourceful grandmother, says: "Completely untrained and with no openings outside of school-teaching for women in those days, she fell back on her needle." "Reminding one," comments A. W., "of the man who sat down on the spur of the moment."—*Washington Star*.

The woman was arrested yesterday on request of Chicago authorities and is in Communicado in a hotel.—*Louisville Times*.

Probably the only hotel in town.—*New Yorker*.

The absent-minded professor met his son in school one morning and said:

"Good morning, John. 'How's your father?'"

"I thought your secretary was blonde?"

"She was, but she's gone off the Gold Standard."

Little Janice: "Mummy's making up her face to go out."

Father (resignedly): "All right, dear, although I had just made up my mind to stay in."

We never had much of a yen to watch a Kentucky derby, but we would like to get a look at some of the people who christen the horses.—*Cedar Rapids Gazette*.

Balances

Banker (telephoning): "Mr. Cohen, do you know your account is overdrawn \$17?"

Mr. Cohen: "Say, Mr. Banker, look up a month ago. How did I stand? I'll hold the phone."

Banker (returning): "You had a balance of \$400."

Mr. Cohen: "Vell did I call you up?"—*Industrial Peace*.

"How is your garden getting along, old man?"

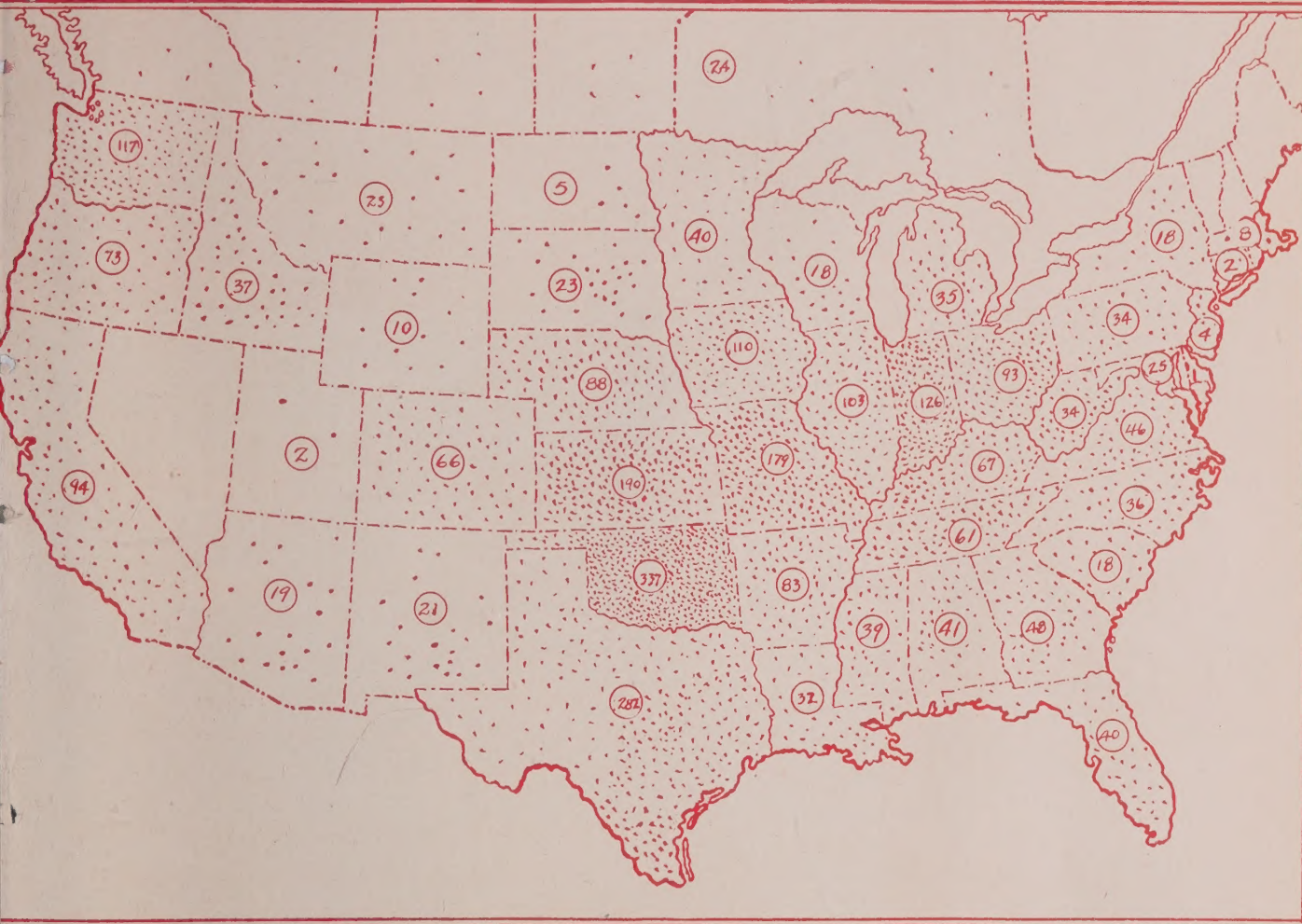
"Well, if the green things coming up are vegetables, it's fine; but if they're weeds, it's terrible."

In days of old when knights were bold
And barons held their sway,
They took their orders from their wives,
Just as men do today.

—*Pathfinder*.

At the convention in India, Donald McGavran's little boy, Malcolm, climbed up in Dr. Victor Rambo's lap and watched him for a while. Then he put his little hand up on the doctor's mouth and said, "Are you thatisfied wis your mouse (mouth)?"

2757 Churches Helped



Church Extension Spans the Continent

The 2757 dots on this map indicate the places where Christian Churches have been erected by the aid of Church Extension loans. The loans total \$8,244,148.00. The properties created are valued at approximately \$25,000,000.00.

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The work of Church Extension pictured on

this map was made possible by offerings from churches, individual gifts, bequests and annuity gifts. This work is no longer supported by money sent to the United Society. Offerings should now be sent directly to the Board of Church Extension.

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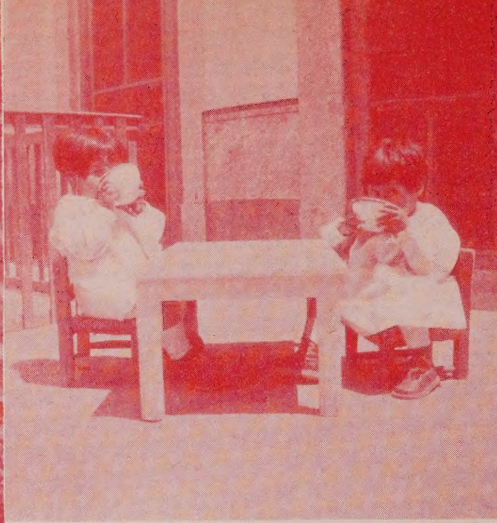
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